KITAB
AL-MU'MIN
THE BOOK OF THE BELIEVER

Compiled by:
Al-Husayn b. Sa'id
Al-Kufi Al-Ahwazi

Translated by:
Muhajir b. Ali

كتاب المؤمن

مؤلف

الحسين بن سعيد الكوفي الاهوازي

بسم الله الرحمن الرحيم
إنما المؤمنون الذين إذا ذكر
الله وجلت قلوبهم وإذا تليت
عليهم آياته زادتهم إيمانا وعلى
ربهم يتوكلون

ANSARIYAN PUBLICATIONS
P.O.BOX: 187
22 SHOHADA STR. QUM
ISLAMIC REPUBLIC OF IRAN
TEL: 0098 251 7741744 FAX: 7742647
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KITĀB AL-MU'MIN

The Book of the Believer

A collection of Traditions by the Eminent and Trustworthy Shaykh
Al-Ḥusayn ibn Sa'īd al-Kūfī al-Aḥwāzī
(passed away in Qum); a companion of the Imams Abu al-Ḥasan al-Riḍā, Abū Ja'far al-Jawād and Abu al-Ḥasan al-Hādī, peace be on them

Translator:
Muhajir ibn 'Ali

al-Kufi al-Ahwazi, Al-husayn ibn Sa`id, 922Ad.
Kitab al-Mu'min, The book of the Believer/ Compiler Al-husayn ibn Sa`id al-Kufi al-Ahwazi,Translated by Muhajir ibn Ali.-Qum: Ansariyan, 2003.
143 p
ISBN: 964-438-425-3
Includes Bibliographical and references.
1.Believers-Hadiths. 2.Hadiths,(Shiites).
I.Ibn Ali, Muhajir tr. II. Title.
297.218 BP141.5.K9K5

كتاب المؤمن

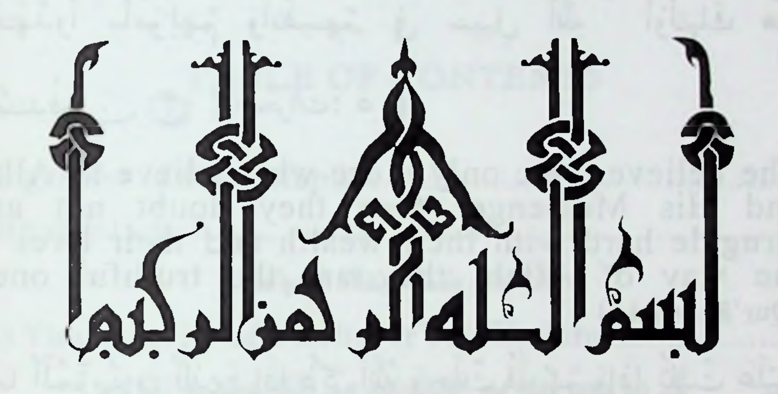
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Compiler: Al-Ḥusayn ibn Sa`īd al-Kūfī al-Aḥwāzī
Translated by: Muhajir ibn Ali
Publisher: Ansariyan Publications – Qum
First Edition 1423-1381-2003
Ufuq Press Quantity: 2000
Number of Pages: 144 Size: 143 x 205
ISBN: 964-438-425-3



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IN THE NAME OF ALLAH, THE BENEFICENT THE MERCIFUL

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

إِنَّمَا ٱلْمُؤْمِنُونَ ٱلَّذِينَ ءَامَنُوا۟ بِٱللَّهِ وَرَسُولِهِۦ ثُمَّ لَمْ يَرْتَابُوا۟ وَجَٰهَدُوا۟ بِأَمْوَٰلِهِمْ وَأَنفُسِهِمْ فِى سَبِيلِ ٱللَّهِ ۚ أُو۟لَٰٓئِكَ هُمُ ٱلصَّٰدِقُونَ ﴿١٥﴾ [الحجرات: ١٥]

The believers are only those who believe in Allah and His Messenger then they doubt not and struggle hard with their wealth and their lives in the way of Allah; they are the truthful ones. [Qur'ān, 49:15]

إِنَّمَا ٱلْمُؤْمِنُونَ ٱلَّذِينَ إِذَا ذُكِرَ ٱللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ ءَايَٰتُهُۥ زَادَتْهُمْ إِيمَٰنًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٢﴾ ٱلَّذِينَ يُقِيمُونَ ٱلصَّلَوٰةَ وَمِمَّا رَزَقْنَٰهُمْ يُنفِقُونَ ﴿٣﴾ أُو۟لَٰٓئِكَ هُمُ ٱلْمُؤْمِنُونَ حَقًّا ۚ لَّهُمْ دَرَجَٰتٌ عِندَ رَبِّهِمْ وَمَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿٤﴾ [الأنفال: ٢، ٣، ٤]

Those only are believers whose hearts become full of fear when Allah is mentioned, and when His communications are recited to them they increase them in faith, and in their Lord do they trust. Those who keep up prayer and spend (benevolently) out of what We have given them. These are the believers in truth; they shall have from their Lord exalted grades and forgiveness and an Honorable sustenance. [Qur'ān, 8:2-4]

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BIOGRAPHY OF THE COMPILER

Al-Ḥusayn ibn Sa'īd ibn Ḥammād ibn Mihrān al-Aḥwāzī (epithet Abu Muḥammad)[1] was originally from al-Kūfah[2] but he moved with his brother al-Ḥasan ibn Sa'īd to al-Aḥwāz[3] and thus he became popular by the city's name (i.e. al-Aḥwāzī). (His brother) al-Ḥasan was known by the nickname "Dandān" and the two brothers were amongst the (descendents of the) companions of 'Alī ibn al-Ḥusayn [a.s].[4]

Al-Ḥusayn ibn Sa'īd lived in the times of Imam al-Riḍā, al-Jawād and al-Hādī [a.s], and he narrated traditions from them. For this reason, he is enumerated amongst their companions as can be found often in the books of biographies and of people who narrated traditions.

He has been praised and lauded by all the companions and scholars who have written concerning him; and they have extolled him as being trustworthy. For example, al-Shaykh al-Ṭūsī has extolled him in his two books *al-Rijāl* and *al-Fihrist* as has *al-'Allāmah al-Ḥilli* in his *al-Khulāṣah* describing him as: "very trustworthy and illustrious." Abū Dāwūd also described him as: "trustworthy, of an exalted nature." Ibn Nadīm said (of him): "al-Hasan al-Aḥwāzī and al-Ḥusayn al-Aḥwāzī, the two sons of Sa'īd are from the

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[1] *Rijāl al-Najāshī* 46

[2] Al-Barqī: *al-Maḥāsin* 54, Ibn al-Nadīm: *al-Fihrist* 104 and Abū Dāwūd: *al-Rijāl* No. 473.

[3] Ibn al-Nadīm: *al-Fihrist* 104.

[4] Ibid.

people of al-Kūfah... most well-versed in their era in the knowledge of jurisprudence, traditions, virtues and other subjects from the sciences of the Shī'ah."

Al-Majlisiī has mentioned him in one of his books with the words: "... a principle amongst the main supports of the traditionists is the trustworthy Shaykh al-Ḥusayn ibn Sa'īd al-Aḥwāzī; he is also the author of the Book of Asceticism (*Kitāb al-Zuhd*) and the Book of the Believer (*Kitāb al-Mu'min*)."[1]

As mentioned earlier, the two brothers moved from al-Kūfah to al-Aḥwāz at one point in their lives in order to disseminate the teachings of the progeny of the Messenger of Allah and the children of Fāṭimah the Chaste [a.s] from whom Allah has removed all impurities and purified with a thorough purification.[2]

The two brothers authored many books concerning the lawful and the forbidden as well as primers in various other sciences. Al-Kashī reports fifty books by al-Ḥasan alone and al-Najāshī mentions thirty books between the two, saying: "The sons of Sa'īd compiled excellent and useful books, and they are thirty in number."

Al-Ḥusayn joined hands with his brother al-Ḥasan in writing the thirty books but al-Ḥusayn is more renowned for them than his brother; and these books are:

1. *Kitāb al-Wuḍū'* (The Book of Ablutions)
2. *Kitāb al-Ṣalāt* (The Book of Prayers)
3. *Kitāb al-Zakāt* (The Book of Alms)
4. *Kitāb al-Ṣawm* (The Book of Fasting)
5. *Kitāb al-Ḥajj* (The Book of Pilgrimage)

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[1] Al-Majlisi: *Biḥār al-Anwār* 1/16.

[2] As in Qur'ān, 33:33.

6. *Kitāb al-Nikāḥ* (The Book of Marriage)

7. *Kitāb al-Ṭalāq* (The Book of Divorce)

8. *Kitāb al-`Itq wa'l-Tadbīr wa'l-Mukātabah* (The Book of Manumission of Slaves, Management and Correspondence)

9. *Kitāb al-Aymān wa'l-Nudhūr* (The Book of Oaths and Vows)

10. *Kitāb al-Tijārāt wa'l-Ijārāt* (The Book of Trade and Leasing)

11. *Kitāb al-Khums* (The Book of Islamic Tax)

12. *Kitāb al-Shahādāt* (The Book of Testimonies)

13. *Kitāb al-Ṣayd wa'l-Dhabā`iḥ* (The Book of Game and Slaughtered Animals)

14. *Kitāb al-Makāsib* (The Book of Earnings)

15. *Kitāb al-Ashribah* (The Book of Drinks)

16. *Kitāb al-Ziyārāt* (The Book of Pilgrimages)

17. *Kitāb al-Taqiyah* (The Book of Dissimulation)

18. *Kitāb al-Radd Ala'l-Ghulāh* (The Book of Refuting the Extremists)

19. *Kitāb al-Manāqib* (The Book of Virtues)

20. *Kitāb al-Mathālib* (The Book on Slandering)

21. *Kitāb al-Zuhd* (The Book of Asceticism)

22. *Kitāb al-Murū'ah* (The Book of Chivalry)

23. *Kitāb Ḥuqūq al-Mu'minīn wa-Fadhlihim* (The Book concerning the Rights and Excellencies of Believers)

24. *Kitāb Tafsīr al-Qur'ān* (The Book of the Exegesis of the Qur'ān)

25. *Kitāb al-Waṣāyā* (The Book of Bequests)

26. *Kitāb al-Farā'idh* (The Book of Obligations)

27. *Kitāb al-Ḥudūd* (The Book of Legal Punishments)

28. *Kitāb al-Diyāt* (The Book of Blood Money)

29. *Kitāb al-Malāḥim* (The Book of Battles)

30. *Kitāb al-Du'ā`* (The Book of Supplications)

Al-Ḥusayn ibn Yazīd al-Sūrānī used to say: "al-Ḥasan is a partner to his brother al-Ḥusayn in all of the latter's chain of narrators except concerning Zur'ah ibn Muḥammad al-Ḥaḍramī and Faḍālah ibn Ayyūb, where al-Ḥusayn used to narrate through his brother from these two."[1]

Their maternal uncle, Ja'far ibn Yaḥya ibn Sa'd al-Aḥwal, was amongst the companions of Abū Ja'far al-Thāni (Imam al-Jawād [a.s]). Thus, the members of this household were known for their profound faith in Allah, the Most High, and their sincerity towards Him; and also their true love for the Messenger of Allah and his pure progeny [a.s]. They were also well known for their prolonged striving for righteous actions and defending the truth against the ruling `Abbāsid rulers of their ages, who used to banish or hound the believers amongst the Shī'ah of 'Alī and al-Ḥusayn [a.s].

Despite all the obstacles, the two brothers were active in all venues, fearing none in matters concerning Allah, and not giving a free rein to others. Courageously, they defended the rights of the pure chosen ones from the family of Muḥammad [a.s], with words and actions, in a most evident manner.

From the treasures of the Ahl al-Bayt's knowledge, al-Ḥusayn ibn Sa'īd propagated their teachings treating them like a precious and rare commodity. Thus did he do with a lofty spirit and sincere intention for the sake of the Honorable Lord that the number of those who love them and understand their trusteeship may multiply. In doing so, he became deserving of what has been narrated from the Ahl al-Bayt [a.s]:

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[1] *Rijāl al-Najāshi* 46.

رحِم الله مَن أحيا أمرَنا.

"May Allah have mercy on the person who keeps our affairs alive."

By reaching the message to others, he actually influenced a number of people and introduced them to Imam al-Riḍā [a.s] and thus their right path was completed and their perception and understanding were more balanced and equitable concerning the Book (i.e. Qur'ān), the Holy Prophet and his family [a.s]. This was after they had been heedless of them or inimical, and opposed to following their path and in fact a comrade to their enemies.

Amongst these personalities that he influenced were: Isḥāq ibn Ibrāhīm al-Ḥaḍīnī, 'Alī ibn al-Rasān, 'Alī ibn Mahziyār, 'Abd Allah ibn Muḥammad al-Ḥaḍīnī and others. In due course, they began being of service and authored many books. All this was by the grace of Allah that He made him (al-Ḥusayn ibn Sa'īd) the cause in a community's guidance. Due to Allah was his achievement and upon Allah rests his reward!

Finally, al-Ḥusayn ibn Sa'īd, the great traditionist, migrated to Qum where he put up with al-Ḥasan ibn Abān, and there he died. May Allah have mercy on him the day he was born, the day he passed away and the day He brings him back to life! May Allah resurrect him with those he loved. Amen, O' Lord of the Worlds!

Sayyid Muḥammad Bāqir
al-Muwaḥḥid al-Abṭaḥī al-Isfahānī

[illegible]

May Allah have mercy on the person who keeps our affairs alive.

By reaching the [illegible] to which he actually [illegible] a number of people and [illegible] them to become [illegible], and thus there [illegible] and [illegible] concerning the [illegible]. [illegible] family is [illegible]. This was when they had been [illegible] of them or [illegible], and [illegible] to [illegible] and to leave [illegible].

Amongst these personalities [illegible] the [illegible] of [illegible], [illegible] 'Abd [illegible] and others. In due course, they began [illegible] and [illegible] many books. All this was by the grace of Allah [illegible] Love to Allah [illegible] reward!

Finally, al-Hasan the Sa'di, the great traditionist, migrated to Qum, where he [illegible] with al-Hasan the [illegible], and there he died. May Allah have mercy on him the day he was born, the day he passed away and the day he will be raised back to life! May Allah [illegible], Lord of the Worlds!

[illegible]

[illegible]

INTRODUCTION

In the Name of Allah; the Beneficent the Merciful

All praise is to Allah for having favored us with a pure faith like the faith in Him of the Prophets, the Messengers and the monotheists – those who truly know Him, and for having blessed us with a true conviction as have attested the archangels, the saints and the righteous.

And peace be on the Messengers, those who conveyed the message of their Lord while remaining patient over what befell upon them in their mission. These are they on whom are blessings and mercy from their Lord and these are the most rightly guided – neither shall they fear anymore nor shall they grieve.

And peace and blessings be on the best of Allah's creatures, the pure and the chosen ones; Muḥammad and his family, the leaders of all creation; and peace and blessings be also on those who follow them in goodness, until the Day of Judgment; those who show patience and fortitude in their love for the Ahl al-Bayt, for which they are tormented, killed, burnt and expelled from their homes but still have not ceased holding on to their (Ahl al-Bayt's) rope. They are those concerning whom Imam al-Ṣādiq [a.s][1] commented:

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[1] For maintaining readability, [a.s] which is an acronym for "Alayhum Salaam" is used throughout the book to denote "May God bless him, her or them". When used for the Prophet, his Household is included. When used for others, it only refers to that person.

نحنُ نصبر وشيعتُنا أصبرُ منّا؛ وذلك أنّا صبرنا على ما نعلمُ، وصَبَروا هُم على ما لا يعلمون.

"We are patient but our Shī'ah are even more patient than us; and that is because we bear patience over what we know whilst they bear patience even over what the do not."[1]

These are indeed those who are true to the promise that Allah took from them.

And perpetual calamitous curses be upon all their enemies; those who seek to cheat Allah but in reality cheat themselves only. Thus, they carry on their backs the burden of all creation. Indeed, evil is what they bear.

In summary, faith (*īmān*) has levels, degrees and a lofty status; and the true believers who have been tried and tested have specific characteristics which make them stand out from the rest of mankind like a luminous full-moon. The common man rejects them and deems them to be sick when in fact, they are not sick, but rather, out of awe for Allah, they are apprehensive. They (the true believers) appear confused and confounded. And yet, what confounds them is a mighty matter, of what has been revealed to them of the painful chastisement awaiting the criminals and everlasting bliss awaiting the righteous.

Every time they recite a passage of the Qur'ān concerning the hereafter, they are, with regards to the verses of Paradise like one who has seen it and is in it enjoying its pleasures and they are, with regards to the verses concerning the Fire of hell like one who has seen it and abides in it tormented.

These are they whose eyes are wakeful in the dark of the night, fulfilling their obligation to their Creator until they

[1] Al-Qummi, Ali ibn Ibrāhīm: *al-Tafsīr* 489 [19], and Al-Majlisi: *Biḥār al-Anwār* 71/84 [27].

are overcome with drowsiness; then they lie down on the ground, using their palm as a pillow. Their eyes cannot sleep out of fear of the Return, their bodies forsake their beds (to supplicate) and their lips hum with the remembrance of their Lord.

These are they whom Amīr al-Mu'minīn (the Commander of the Faithful, namely Imam 'Alī ibn Abi Ṭālib [a.s]) described with the words:

مُره العُيون من البكاء، خمصُ البطون من الصّيام، صُفرُ الألوانِ من السّهر؛ على وُجوههِم غَبرةُ الخاشعِين، اولئِك إخواني الذّاهِبون، فحقٌّ لنا أن نظمأَ إليهم ونعضَّ الأيدي على فراقِهم.

"Their eyes are swollen due to weeping; their stomachs are hollow due to fasting; their colour is pale because of wakefulness; on their faces are the effects of the fearful. They are my brothers gone by. It is a right for us to long for them and lament their departure."

As for the believer, every time he draws closer to his Lord by a degree, Allah surrounds him with a variety of misfortunes and afflictions. He is surrounded from every corner, and obstacles are erected for him from every side. Yet, have misfortunes inflicted anyone but the one who is sincere to Allah and believes in Him? And this continues in different forms and manners so that Allah may reward him amply.

The subject of the severity of afflictions and their types has been discussed in our book entitled '*al-Tamḥīṣ* (The Testing)' so there is no need to repeat it here. This book has other traditions that will light up the path for the wayfarer and illumine the heart, feeding it from the spring of the Ahl al-Bayt [a.s]. They (the Ahl al-Bayt) are the most knowledgeable of the maladies of the soul and the

whisperings of the devil; so they, naturally, are best suited to remove the illnesses with clear and unpolluted antidotes.

May Allah make us of those who hold on to the rope of their guardianship (*Wilāyah*), and of those whose deeds are accepted, whose sins are forgiven and who are given glad tidings with a refreshing drink from the fountain of al-Kawthar – those who attain the intercession of the Ahl al-Bayt [a.s] on the Day when neither one's wealth nor children will be of any use, except one who comes with a free heart. And the last of our supplication is: All Praise is to Allah, Lord of the worlds.

Chapter 1

THE SEVERITY OF A BELIEVER'S AFFLICTIONS

١ـ باب شدة ابتلاء المؤمن

١ - عن زرارةَ قال: سمِعتُ أبا جَعفرٍ عليه‌السلام يقول:

في قَضاء الله عزّ وجلّ كُلُّ خَيرٍ للمُؤمن.

1. It has been narrated that Zurārah said: I heard Abū Ja'far [a.s] saying:

"In the decree of Allah [M.G],[1] there is nothing but good for a believer."[2]

٢ - وعَن الصّادقِ عليه‌السلام:

إنَّ المُسلمَ لا يَقضي اللهُ عزّ وجلّ قَضاءً إلاّ كانَ خَيراً لهُ، وإنْ مَلَكَ مَشارقَ الأرْضِ وَمَغارِبَها كانَ خَيراً لهُ.

ثمّ تلا هذه الآية: ﴿فَوَقَـٰهُ ٱللَّهُ سَيِّـَٔاتِ مَا مَكَرُوا۟﴾

ثم قال: أمَا وَاللهِ لقَد تَسلَّطوا عَليه وقَتَلوهُ، فأمّا ما وَقاهُ اللهُ، فَوَقاهُ اللهُ أنْ يَعتو في دينِه.

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[1] For maintaining readability, [M.G], which is an acronym for the Arabic "`Azza wa Jall(a)" is used throughout the book to denote "The Mighty and Glorious".

[2] Al-Majlisi: *Biḥār al-Anwār* 71/159 h (hadith).76, and *al-Mustadrak* 1/137 h.1.

2. It has been narrated that al-Ṣādiq [a.s] said:

"For a Muslim, whatever Allah [M.G] has decreed is good, and if he comes to possess all that is in the East and West, it will still be good for him."

Then, he recited this Verse: "So, Allah protected him from the evil of their plot. [Holy Quran 40/45]"

Then he (al-Ṣādiq) said: "By Allah, they overpowered him (i.e. the one intended in the previous Holy Verse) and killed him but what Allah protected him from was being overcome in his faith."[1]

٣ – وعن الصادق عليه السلام قال:

لَو يَعلَمُ المؤمِنُ ما لَه في المَصائِبِ مِنَ الأجْرِ لَتمَنىَّ أنْ يُقَرَّضَ بالمَقارِيضِ.

3. It has been narrated that al-Ṣādiq [a.s] said:

"If a believer knew what reward lies for him in suffering tribulations, he would wish he could be cut into pieces with a scissor."[2]

٤ – عن سعد بن طريف قال: كنتُ عند أبي جعفر عليه السلام فجاء جميل الأزرق فدخل عليه، قال: فذكروا بلايا الشيعة وما يصيبهم، فقال أبو جعفر عليه السلام: إنّ أُناسا أتوا عليَّ بنَ الحسين عليهما السلام وعبد الله بن عباس فذكروا لهما

[1] Al-Majlisi: *Biḥār al-Anwār* 71/160 h.76, and *al-Mustadrak* 1/137 h.2.

[2] Al-Majlisi: *Biḥār al-Anwār* 71/159 h.76. A similar narration has been recorded in Al-Majlisi: *Biḥār al-Anwār* 67/212 h.17, al-Ḥurr al-'Āmilī: *Wasā'il al-Shī'ah* 2/908 h.13 [as quoted from al-Kulayni: *al-Kāfī* 2/255 h.15], Warrām: *Tanbīh al-Khawāṭir wa Nuzhat al-Nawāẓir* 2/204, Muḥammad ibn Hammām al-Iskāfī: *Kitāb al-Tamḥīṣ* h.13 and al-Ṭabrisī: *Mishkāt al-Anwār fī Ghurar al-Akhbār* 292.

نحواً مما ذكرتم، قال: فأتيا الحسين بن علي عليهما السلام فذكرا له ذلك، فقال الحسين عليه السلام:

والله، البَلاءُ والفَقرُ والقَتلُ أسْرَعُ إلى مَن أحَبَّنا مِن رَكضِ البَراذينِ وَمِن السَّيلِ إلى صَمرِه. قلت: وما الصَّمر؟ قال: مُنتَهاهُ، ولَولا أنْ تكونوا كَذلكَ لَرأينا أنَّكُم لَستُم منّا.

4. It has been narrated that Sa'd ibn Ṭarīf said: I was with Abū Ja'far [a.s] when Jamīl al-Azraq came by to visit. They began talking about the afflictions of the Shī'ah and their tribulations; and Abū Ja'far [a.s] said: A group of people came to 'Alī ibn al-Ḥusayn [a.s] and 'Abd Allah ibn 'Abbās and asked them some questions similar to what you have put forth. So, they came to al-Ḥusayn ibn 'Alī [a.s] and asked him about the matter. Al-Ḥusayn [a.s] said:

'By Allah (I swear), afflictions, poverty and being killed comes more swiftly to those who love us than racing horses or a torrential stream (rushing) to its end. And if that were not the case, we would deem you as not being one of us.'[1]

٥ – وعن الأصبغ بن نباتة قال: كنت عند أمير المؤمنين عليه السلام قاعداً، فجاء رجل فقال: يا أمير المؤمنين والله إني لأحبك [في الله]، فقال:

صدقتَ، إن طينَتَنا مخزونة أخَذَ اللهُ ميثاقَها من صُلب آدمَ. فاتخذْ للفقرِ جلباباً، فإني سمعتُ رسولَ الله صلى الله عليه وآله يقول: والله يا عليّ، إن الفقرَ لأسرعُ إلى محبّيك من السّيل إلى بطن الوادي.

5. It has been narrated that al-Aṣbagh ibn Nubātah said: I was seated with the Commander of the Faithful [a.s] when a

[1] Al-Majlisi: *Biḥār al-Anwār* 67/246 h.85 and *al-Mustadrak* 1/141 h.1.

man came to him and said: "By Allah, I love you (for the sake of Allah)." "You have spoken the truth", 'Alī replied, "our essence is a treasure that Allah took a promise of from the progeny of Adam; therefore, be prepared to clothe yourself with poverty, for I heard the Messenger of Allah [a.s] saying: 'Alī: by Allah (I swear), poverty comes faster to those who love you than a river flowing to the bottom of a valley."[1]

٦ – عن الفضيل بن يسار قال: سمعت أبا عبد الله عليه السلام يقول:

إنَّ الشياطين أكثرُ على المؤمن من الزّنابير على اللّحم.

6. It has been narrated that al-Fuḍayl ibn Yasār said: I heard Abū 'Abd Allah (al-Ṣādiq) [a.s] saying:

"There are more devils on a believer (trying to misguide him) than flies on a piece of meat."[2]

٧ – وعن أحدهما عليهما السلام قال:

ما مِن عبدٍ مسلم ابتلاه الله عزّ وجلّ بمكروهٍ وصَبر إلاّ كتبَ اللهُ له أجرَ ألفِ شهيدٍ.

7. It has been narrated that one of the two (al-Bāqir or al-Ṣādiq) [a.s] said:

"Any Muslim servant, who is tried by Allah [M.G] with a misfortune and bears patience, will receive the reward of one thousand martyrs."[3]

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[1] Al-Majlisi: *Biḥār al-Anwār* 72/3 h.1.

[2] Al-Majlisi: *Biḥār al-Anwār* 67/246 h.86 & 67/239 h.57 as quoted from Shaykh al-Mufīd: *al-Ikhtiṣāṣ* 24 (from another series of narrators).

[3] Al-Majlisi: *Biḥār al-Anwār* 71/97 h.65 and *al-Mustadrak* 1/140 h.34.

٨ - وعن أبي الحسن عليه السلام قال:

ما أحدٌ من شيعتنا يبتَليه الله عزّ وجلّ ببَلِيّة فيصبر عليها إلاّ كان له أجرُ ألفِ شهيد.

8. It has been narrated that Abu al-Ḥasan [a.s] said:

"Anyone of our Shī'ah who is afflicted by Allah with a trial and bears it with patience shall have the reward of one thousand martyrs."[1]

٩ - وعن أبي عبد الله عليه السلام قال: فيما أوحى الله إلى موسى عليه السلام أن:

يا موسى، ما خَلقتُ خلقاً أحبَّ اليّ من عبديَ المؤمن، وإني انمّا أبتَليه لما هو خَير له وأُعطيه لما هو خير له وأزوي عنه لما هو خير له، وأنا أعلمُ بما يصلح عليه عبدي؛ فليصبر على بلائي وليرضَ بقضائي وليشكُر نعمائي، أكتُبْه في الصدّيقين عندي إذا عمل برضائي وأطاع أمري.

9. It has been narrated that Abū 'Abd Allah [a.s] said: Out of what Allah revealed to Mūsā (Prophet Moses) [a.s] is the following:

O Mūsā! I have not created a creation more beloved to Me than My believing servant. For verily I try him with what is good for him, I bestow on him what is good for him and I remove from him what is good for him. For I know better what is more proper for My servant. Therefore, let him be patient over My trials, be pleased with My decrees and give thanks for My blessings. I shall record him amongst the truthful ones with Me when he acts according to My pleasure

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[1] Al-Majlisi: *Biḥār al-Anwār* 71/97 h.65 and *al-Mustadrak* 1/140 h.35. A similar narration has been quoted in Al-Majlisi: *Biḥār al-Anwār* 71/78 h.14, al-Ḥurr al-`Āmili: *Wasā`il al-Shī`ah* 2/902 h.1 [as quoted from al-Kulayni: *al-Kāfī* 2/92 h.17, Al-Majlisi: *Biḥār al-Anwār* 49/51 h.54, Quṭb al-Dīn al-Rāwandī: *al-Kharā`j wa'l-Jarā`iḥ* 190 h.14 and *Kitāb al-Tamḥīṣ* h.125.]

and obeys My command.[1]

١٠ - وعن أبي عبد الله عليه السلام قال: كان لموسى بن عمران أخٌ في الله، وكان موسى يُكرمه ويحبه ويُعظمه، فأتاه رجلٌ فقال: أني أُحِبّ أن تُكلم لي هذا الجبار، وكان الجبار ملكاً من ملوك بني إسرائيل، فقال: والله ما أعرفُه ولا سألته حاجةً قط، قال: وما عليك من هذا! لعل الله عزّ وجلّ بقضي حاجتي على يدك. فرَقّ له وذهب معه من غير علم موسى، فأتاه ودخل عليه، فلما رآه الجبار أدناه وعظّمه، فسأله حاجةَ الرجل فقضاها له، فلم يلبث ذلك الجبار أن طُعن فمات، فحشد في جنازته أهل مملكته، وغُلّقت لموته أبواب الأسواق لحضور جنازته. وقضي من القضاء أن الشابّ المؤمنَ أخا موسى مات يوم مات ذلك الجبار وكان أخو موسى إذا دخل منــــزله أغلق عليه بابه فلا يصلُ إليه أحد، وكان موسى إذا أراده فتح البابَ عنه ودخل عليه، وإنّ موسى نسيه ثلاثاً، فلما كان اليوم الرابع ذكره موسى، فقال: قد تركتُ أخي منذ ثلاث فلم آته. ففتح عنه الباب ودخل عليه، فإذا الرجل ميتٌ! وإذا دواب الأرض دبّت عليه فتناولت من محاسن وجهه، فلما رآه موسى عند ذلك، قال: يا ربّ! عدوّك حشرت له الناس، ووليّك أمتّهُ فسلّطت عليه دوابَّ الأرض تناولَتْ من محاسن وجهه؟ فقال الله عزّ وجلّ: يا موسى، إن وليّي سأل هذا الجبارَ حاجة فقضاها له، فحشدتُ له أهلَ مملكته للصّلاة عليه لأُكافئه عن المؤمن بقضاء حاجته، ليخرُج من الدنيا

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[1] *Al-Mustadrak* 1/137 h.3., Al-Majlisi: *Biḥār al-Anwār* 71/160 h.77, 71/139 h. 30 and 13/348 h.36 [as quoted from Shaykh al-Ṭūsi: *al-Amālī* 160 h.77, Al-Majlisi: *Biḥār al-Anwār* 72/331 h.14, al-Ḥurr al-`Āmilī: *Wasā`il al-Shī`ah* 2/900 h.9 on the authority of al-Kulayni: *al-Kāfi* 2/61 h.7 and al-Mufīd: *al-Majālis* 63 and *Kitāb al-Tamḥīṣ* h.108.

وليس له عندي حسنة أُكافئه عليها، وإنّ هذا المؤمن سلّطتُ عليه دواب الأرض لتتناول من محاسن وجهه لسؤاله ذلك الجبّار، وكان لي غير رضىً ليخرُج من الدنيا وما له عندي ذنب.

10. It has been narrated that Abū 'Abd Allah [a.s] recounted: Prophet Mūsā [a.s], son of 'Imrān, had a brother-in-faith whom he cared for, loved and respected. A man once came to this friend of Mūsā [a.s] and asked him to intercede on his behalf with a tyrant who happened to be a king of the Israelites. 'By Allah, I do not know him and have never asked him for a favor,' friend of Mūsā replied. 'What have you to lose,' the man persisted, 'Perhaps; Allah will fulfill my need through you.' So, he went off with the man without Mūsā's knowledge and approached the tyrannical king. When the tyrant saw him, he drew him close and showed him utmost respect. The latter asked the king for the man's favor and it was granted. Shortly thereafter, the king died. The people of his kingdom gathered in large numbers for his funeral and the marketplaces were shut.

It so happened that on the very same day, Mūsā's brother-in-faith passed away, too. He had a tendency to keep his house door shut and whenever Mūsā wanted to pay him a visit; he would simply let himself in. Now it came to pass that Mūsā forgot the man for three days. On the fourth day, he said to himself, 'I have neglected my brother for three days. I must visit him.' When he opened the door to let himself in, Mūsā found his friend dead and the creatures of the earth were feeding on his face.

'O Lord,' Mūsā called out, 'Your enemy died and You brought forth a multitude for his funeral, but when You caused Your friend to die, You let the creatures eat him up?'

'O Mūsā,' the Lord [M.G] replied, 'My friend begged this tyrant for a favor and he granted it; so, I gathered the people

of his kingdom for his funeral (to honor him) as a reward for his having granted a believer's request and that he may go forth from the world whilst I owe him no reward. And as for this believer, I allowed the creatures of the earth to feed on him because of his having asked a tyrant for a favor; and it was not pleasing to Me that he should leave this world without any sin.'[1]

١١ - وعن أبي جعفر عليه السلام قال:

إنّ الله تبارك وتعالى اذا كان من أمره أن يُكرم عبداً وله عنده ذنبٌ ابتلاه بالسقم، فإن لم يفعل ابتلاه بالحاجة، فإن هو لم يفعل شدَّد عليه عند الموت، وإذا كان من أمره أن يُهين عبداً وله عنده حسنةٌ أصحَّ بدنَه، فإن هو لم يفعل وسَّع في معيشته، فإن هو لم يفعل هوَّن عليه الموتَ.

11. It has been narrated that Abū Ja'far (al-Bāqir) [a.s] said:

"When Allah decides to honor a servant but the servant has committed sins, He afflicts him with an ailment. If not that, He puts him in need; and if not that, He intensifies the severity of his death (in order that his sins may be forgiven). And when He decides to disgrace a person who has done some good, He bestows him with well-being. If not that, He amplifies his livelihood; and if not that, He makes his death easy."[2]

١٢ - وعن أبي جعفر عليه السلام قال: قال الله تبارك وتعالى:

وعزّتي، لا أُخرج لي عبداً من الدنيا أُريد رحمته إلاّ استوفيتُ كلَّ سيئةٍ هي له،

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[1] Al-Majlisi: *Biḥār al-Anwār* 13/350 h.40 and 47/306 h.55 [as quoted from al-Rāwandī: *Qaṣaṣ al-Anbiyā`* 11 h.66.]

[2] The first statement of the narration has been mentioned in *al-Mustadrak*; 2/113 h.7. It is also recorded in Al-Kulayni: *al-Kāfi* 2/444 h.1 and *Kitāb al-Tamḥiṣ* h.35.

إما بالضَيق في رزقه أو ببلاءٍ في جسده وأما خَوف أُدخلُه عليه، فإن بقيَ عليه شيءٌ شدّدتُ عليه الموتَ.

12. It has been narrated that Abū Ja'far (al-Bāqir) [a.s] said: Allah [M.G] has said:

By My Honor! I do not take a servant of Mine from the world, if I intend mercy for him, until all his sins are removed—either by a straitening in his livelihood, by an affliction in his body or a fear that I cause him to experience. And if anything remains on him thereafter, I make his dying difficult.

وقال عليه السلام: وقال الله:

وعزّتي، لا أُخرج لي عبداً من الدنيا وأُريدُ عذابَه إلاّ استوفيتُه كلّ حسنة له؛ إمّا بالسّعة في رزقه أو بالصّحة في جسده وإما بأمنٍ أُدخله عليه، فإن بقي عليه شيءٌ هوّنتُ عليه الموتَ.

Abū Ja'far [a.s] also said: Allah has also said:

By My Honor! If I intend to chastise a servant of Mine, I do not take him from the world until I compensate him fully for his good deeds—either by increasing his livelihood, by health in his body or by a sense of security that I cause him to experience. And if anything remains for him thereafter, I make his dying easy.[1]

١٣ – وعن أبي جعفر عليه السلام قال: مرّ نبيٌّ من أنبياء بني إسرائيلَ بِرجلٍ بعضُه تحتَ حائط وبعضُه خارجٌ منه، فما كان خارجاً منه قد نقبته الطَيرُ ومزّقَتهُ الكلابُ. ثُمّ مضى ووقعت له مدينةٌ فدخلها، فإذا هو بعظيم من عُظمائها ميّت على سرير مسجّى بالديباج حوله المجامرُ، فقال: يا ربّ! إنك حكَمٌ عَدلٌ لا

[1] Al-Kulayni: *al-Kāfī* 2/444 h.3.

تجورُ؛ ذاك عبدُك لم يُشركْ بكَ طرفةَ عينٍ أمتَّهُ بتلك الميتة، وهذا عبدُك لم يؤمِن بكَ طرفةَ عينٍ أمتَّهُ بهذه الميتة! فقالَ الله ﷻ: عبدي، أنا كما قلتَ حكَمٌ عدلٌ لا أجورُ، ذاك عبدي كانت له عندي سيئةٌ وذنب فأمتُّهُ بتلك الميتة لكي يلقاني ولم يبقَ عليه شئ، وهذا عبدي كانت له عندي حسَنةٌ فأمتُّهُ بهذه الميتة لكي يلقاني وليس له عندي شئٌ.

13. It has been narrated that Abū Ja'far [a.s] said:

A Prophet from the children of Israel once passed by a dead man half of whose body was buried under a wall and the other half was eaten by scavenger birds and wild dogs. Then he came to a city where one of its notables had died and had been placed on a bed adorned with velvet and surrounded by groups of people. So, he called to Allah [M.G] saying, 'O Lord, You are most surely a Just Judge and You do no injustice. That servant had never associated a partner to You even for a moment; yet You caused him to die such a (despicable) death. And this servant of Yours had never believed in You for even a moment; yet You have given him such an (honorable) death.' Allah [M.G] replied, 'My servant: I am indeed as You have said—a Just Judge who does no injustice. That (believing) servant had a sin left with Me; so, I caused him to die such a death that he may meet Me with nothing left on him (for punishment). And this (disbelieving) servant of mine had a good deed leftover with Me; so, I caused him to die thus that he may meet Me with nothing left for him with Me (as reward).'[1]

١٤ – عن ابن أبي عمير عن بعض أصحابه رفعه قال:

بينما موسى يمشي على ساحل البحر إذ جاء صيادٌ فخَرَّ للشمسِ ساجداً،

[1] Al-Kulayni: *al-Kāfi* 2/246 h.11.

وتكلَمَ بالشِّرك ثمَّ ألقى شبكتَه فأخرجَها مملوءةً، فأعادها فأخرجها مملوءةً ثم أعادها فأخرج مثل ذلك حتىَ اكتفى، ثم مضى. ثمَّ جاء آخرُ فتوضأ ثم قامَ وصلّى وحمد الله وأثنى عليه ثمَّ ألقى شبكتَه فلم تخرج شيئاً، ثم أعاد فلم تخرِج شيئا، ثم أعاد فخرجت سمكةٌ صغيرةٌ، فحمد الله وأثنى عليه وانصرف. فقال موسى: يا ربّ، عبدُك جاء فكفَر بك وصَلّى للشمسِ وتكلّم بالشِّرك، ثم ألقى شبكتَه فأخرجها مملوءةً ثم أعادها فأخرجها مملوءة ثمَّ أعادها فأخرجها مثل ذلك حتى اكتفى وانصرف، وجاء عبدُك المؤمنُ فتوضّأ وأسبغَ الوضوء ثم صلّى وحمدَ ودعا وأثنى، ثم ألقى شبكتَه فلم يخرج شيئاً، ثم أعاد فلم يخرج شيئاً ثم أعاد فأخرج سمكةً صغيرة فحمدك وانصرف؟ فأوحى الله إليه: يا موسى، أنظُر عن يمينك، فنظَر موسى فكشف له عمّا أعدّهُ الله لعبده المؤمن فنظر، ثم قيل له: يا موسى انظر عن يسارِك، فكُشف له عمّا أعدّه الله لعبده الكافرِ فنظر، ثم قال الله تعالى: يا موسى، ما نَفعَ هذا ما أعطيته ولا ضرَّ هذا ما منعتُه. فقال موسى: يا ربّ، حقّ لمن عرفكَ أن يرضى بما صَنعتَ.

14. It has been narrated from Ibn Abū 'Umayr through some of his companions that he said:[1]

Prophet Mūsā [a.s] was once walking along the sea shore when a fisherman came by and prostrated himself before the Sun, uttering words of polytheism. Then he threw his fishing net in (to the sea) and drew it out filled (with fish). Then he threw it in again and once again it came out full. Once more he repeated this and once again it came out full until he was satisfied then he departed.

Then another man came along, performed the ablution and

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[1] According to Al-Kulayni: *al-Kāfi*, this narration is related to Imam al-Bāqir [a.s].

stood in prayer, praising and glorifying Allah. Then he flung his net in but drew it back empty. So he repeated it and again he met with no success. Once again, he threw his net in and this time he caught a small fish. So, he praised and thanked Allah and went off.

Seeing this, Mūsā [a.s] called out, 'O Lord! When Your servant came along and denied You, praying to the Sun and uttering blasphemy, his net was filled in with fish repeatedly until he was satisfied and left. And when Your believing servant came along, performed the ablution, prayed, glorified, praised and supplicated to You and then threw his net in, he received nothing but a small fish?'

So, Allah [M.G] revealed to him, 'O Mūsā! Look to your right.' Mūsā looked and it was revealed to him what Allah [M.G] had set aside (in reward) for the believing servant. Then it was said to him, 'O Mūsā, now look to your left.' And he saw what (punishment) was awaiting the disbelieving servant.

Then Allah [M.G] spoke, 'O Mūsā, (in reality) the one whom I gave did not benefit anything and nor did the one I denied lose anything.'

'O Lord!' responded Mūsā [a.s], '(Indeed) it is the duty of all that know You to be content with whatever You do (for them).'[1]

١٥ - عن اسحاق بن عمار قال: سمعت أبا عبد الله عليه السلام يقول:

رأسُ طاعة الله ﷻ الرضا بما صنعَ الله إلى العبد فيما أحبَّ وفيما كرِهَ، ولم يصنع الله بعبد شيئاً إلاّ وهو لخير.

15. It has been narrated that Isḥāq ibn 'Ammār said: I heard

[1] Al-Majlisi: *Biḥār al-Anwār* 13/349 h.40 [as quoted from *A'lām al-Dīn* 267]

Abū 'Abd Allah [a.s] saying:

The root of obedience to Allah is to be content with whatever Allah does to a person regardless of what he likes or dislikes. And whatever Allah does for a servant is always good.[1]

١٦ – عن يونس بن رباط قال: سمعت أبا عبد الله عليه السلام يقول:

إنَّ أهلَ الحقِّ منذ ما كانوا في شدّة، أما إنَّ ذلك إلى مدّة قريبة وعافية طويلة.

16. Yūnus ibn Ribāṭ reported: I heard Abū 'Abd Allah [a.s] saying:

Verily, the people of truth have always had to endure difficulties. However, that is for a short period and everlasting well-being.[2]

١٧ – عن سماعة قال: سمعته يقول:

إنّ الله عزّ وجلّ جعل وليّه غَرضاً لعدُوّه في الدنيا.

17. It has been narrated that Sumā'ah said: I heard him (al-Ṣādiq [a.s]) saying:

Allah has allowed His friends to be the target of His enemies in this world.[3]

١٨ – عن المفضل بن عمر، قال: قال رجل لأبي عبد الله الصادق عليه السلام

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[1] Al-Majlisi: *Biḥār al-Anwār* 71/139 h.28 and al-Ḥurr al-`Āmilī: *Wasā`il al-Shī`ah* 12/901 h.1 [as quoted from al-Ṭūsī: *al-Amālī* 200 h.37.]

[2] Al-Majlisi: *Biḥār al-Anwār* 67/213 h.18 and al-Ḥurr al-`Āmilī: *Wasā`il al-Shī`ah* 2/906 h.3 [as quoted from al-Kulayni: *al-Kāfi* 2/255 h.16. and Warrām: *Tanbīh al-Khawāṭir wa Nuzhat al-Nawāẓir* 2/204]

[3] Al-Majlisi: *Biḥār al-Anwār* 68/221 h.10 [as quoted from al-Kulayni: *al-Kāfi* 2/250 h.5.]

وأنا عنده، إنّ مَن قبلنا يقولون: إنّ الله إذا أحب عبداً نوّه منوّهٌ من السماء: إن الله يحب فلاناً فأحبوه، فيُلقي الله المحبة (له) في قلوب العباد، وإذا أبغضه نوّه منوه من السماء: إن الله يبغض فلاناً فأبغضوه، فيُلقي الله له البغضاءَ في قلوب العباد. قال: وكان عليه السلام متكئاً فاستوى جالساً ثم نفَض كمَّه ثم قال:

ليسَ هكذا! ولكنْ إذا أحبَّ الله ﷻ عبداً أغرى به الناسَ ليقولوا ما ليس فيه؛ ليؤجرَه ويؤثّمهم، وإذا أبغض عبداً ألقى الله ﷻ له المحبّة في قلوب العباد ليقولوا ما ليس فيه ليؤثّمهم وإيّاه.

18. Al-Mufaḍḍal ibn 'Umar narrates: I was with Abū 'Abd Allah al-Ṣādiq [a.s] when a man came to him and said: "Some people say that when Allah loves a person, a caller from the heavens will declare that Allah loves that person and thus everyone must love him. But when He hates a person, a caller from the heavens will too declare that Allah hates that person and thus everyone must hate him."

He [a.s] was reclining. He sat upright and said:

"It is not so. Rather, when Allah loves a person, He incites the people against him that they may say against him what is not true and he may thereby be rewarded whilst they may be punished for that. And when He despises a person, Allah pours love for him in the hearts of people so they may praise him for what he does not possess and thereby both they and he may be punished."

ثم قال: مَن كان أحبَّ إلى الله تعالى من يحيى بنِ زكريّا؟ ثمَّ أغرى جميعَ مَن رأيتَ حتى صنعوا به ما صنعوا. ومَن كان أحبَّ إلى الله ﷻ من الحُسين بن عليٍّ عليهما السلام؟ أغرى به حتى قتلوه! ومَن كان أبغضَ إلى الله من أبي فُلان وفلان؟ ليس كما قالوا.

Then he said: "Who was more loved by Allah than Yaḥya

ibn Zakariya (Prophet Jonah son of Prophet Zachariah)? Yet, all those who were around him were against him until they did with him what they did (i.e. they killed him). And who (also) was more loved by Allah than al-Ḥusayn ibn 'Alī [a.s]? People turned against him until they killed him! And who was more despised by Allah than Abū ... and ...? It is not (true) what they have said."[1]

١٩ - عن زيد الشحام قال: قال الصادق عليه السلام:

إنَّ الله ﷻ إذا أحبَّ عبداً أغرى به الناسَ.

19. It has been narrated that Zayd al-Shaḥḥām said: al-Sādiq [a.s] said:

When Allah loves a person, He turns people against him.[2]

٢٠ - عن أبي حمزة قال: سمعت أبا جعفر عليه السلام يقول:

إنَّ الله ﷻ أخذَ ميثاقَ المؤمن على بلايا أربعِ الأولى أيسرُها عليه: مؤمن مثله يحسدُه، والثانية: منافق يقفو أثرَه، والثالثة: شيطان يعرِض له يفتنه ويُضلّه، والرابعة: كافر بالذي آمنَ به يرى جهادَه جهاداً. فما بقاء المؤمن بعدَ هذا؟

20. It has been narrated that Abū Ḥamzah said: I heard Abū Ja'far [a.s] saying:

Verily, Allah took a covenant from the believer that he would bother with four types of afflictions. The first and the easiest of these is a fellow believer who envies him; the second is a hypocrite who follows his tracks; the third is a devil who tries to tempt and mislead him; and the fourth is an infidel from whom he felt safe but who strives to fight

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[1] In *Mishkāt al-Anwār* 286, the narration is recorded in different series of narrations.

[2] In *Mishkāt al-Anwār* 286, the narration is recorded in different series of narrations.

him. What remains of a believer after (all) this?"[1]

٢١ - عن حمران عن أبي جعفر عليه السلام:

إنَّ العبدَ المؤمنَ ليكرم على الله عزّ وجلّ حتى لو سأله الجنّةَ وما فيها أعطاها إياهُ ولم يُنقص ذلك من مُلكه شيئاً، ولَو سأله موضِع قدمه من الدّنيا حرَمهُ، وإنّ العبدَ الكافرَ ليَهونُ على الله عزّ وجلّ لو سأله الدّنيا وما فيها أعطاها إيّاه ولم يُنقص ذلك من ملكه شيئاً، ولو سأله موضعَ قدمه من الجنّة حرمَه. وإنّ الله عزّ وجلّ ليتعاهدُ عبدَه المؤمنَ بالبلاء كما يتعاهَدُ الرّجُلُ أهلَه بالهديّة ويحميه كما يحمي الطّبيبُ المريضَ.

21. Ḥamrān narrated that Abū Ja'far [a.s] said:

A believer is so honorable before Allah that if he were to ask Him for Paradise and all it contains, He would give it to him -and this would not decrease anything in His Kingdom- but if he were to ask Him of this world, even the space that his feet occupy, He may deny him. And a disbeliever is so contemptuous before Allah that if he were to ask Him for the world and all it contains, He would give it to him -and this would make no difference in His Kingdom- but if he were to ask Him of Paradise, even the space that his feet occupy, He would deny him.

Indeed, Allah presents a believer with afflictions just like a man presents his family with gifts and He protects him (from what is harmful for him) like a doctor protects the sick."[2]

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[1] *Al-Mustadrak* 2/88, Al-Majlisi: *Biḥār al-Anwār* 68/216 h.6 and al-Ḥurr al-`Āmilī: *Wasā`il al-Shī`ah* 8/526 h.2 [as quoted from al-Kulayni: *al-Kāfi* 2/249 h.2.]

[2] Al-Majlisi: *Biḥār al-Anwār* 67/221 h.28 and al-Ḥurr al-`Āmilī: *Wasā`il al-Shī`ah* 2/909 h.18 [as quoted from al-Kulayni: *al-Kāfi* 2/258 h.28.] The last statement of the narration has been recorded

٢٢ - عن أبي حمزة قال: قال أبو جعفر عليه السلام:

إنّ لله عزّ وجلّ ضنائنَ من خلقه يضنّ بهم عن البلاء، يحييهم في عافية ويرزقُهم في عافية ويُميتهم في عافية ويبعثُهم في عافية ويُدخلهم الجنّةَ في عافية.

22. It has been reported by Abū Ḥamzah that Abū Ja'far [a.s] said:

Allah has some chosen ones amongst His creatures whom He spares from afflictions. He keeps them alive in well-being, sustains them in well-being, causes them to die in a state of well-being, shall resurrect them in well-being and admit them into Paradise in well-being.[1]

٢٣ - عن محمد بن عجلان قال: سمعت أبا عبد الله عليه السلام يقول:

إنّ لله عزّ وجلّ من خلقه عباداً ما من بليّة تنــــزلُ من السماء أو تقتير في الرّزق الاّ ساقه إليهم، ولا عافيَة أو سَعة في الرزق إلاّ صَرفه عنهم، ولَو أنّ نورَ أحدِهم قُسّم بين أهلِ الأرض جميعاً لاكتفَوا به.

23. It has been narrated that Muḥammad ibn 'Ajlān said: I heard Abū 'Abd Allah [a.s] saying:

Indeed, Allah has amongst His creatures some (special) servants; whenever an affliction descends from the heavens or a deficiency in sustenance, He drives it towards them. And whenever (there is) well-being or ample sustenance, He diverts it from them. (And) if the light (nūr) of one of them were to be divided between all the inhabitants of the earth, it

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in al-Ḥurr al-`Āmilī: *Wasā`il al-Shī`ah* 2/908 h.9 [as quoted from al-Kulayni: *al-Kāfī* 2/255 h.17, Ibn Shu'bah al-Ḥarrāni: *Tuḥaf al-`Uqūl* 300 and *Kitāb al-Tamḥīṣ* h.5.]

[1] Al-Kulayni: *al-Kāfī* 2/462 h.1.

would suffice them.[1]

٢٤ - عن يزيد بن خليفة عن أبي عبد الله عليه السلام قال:

ما قضى الله تبارك وتعالى لمؤمن من قضاءً الاّ جعل له الخيرةَ فيما قضى.

24. It has been narrated that Yazīd ibn Khalīfah said that Abū 'Abd Allah [a.s] said:

Allah never decrees anything for a believer but that He makes His decree the best for him.[2]

٢٥ - عن أبي عبد الله عليه السلام قال:

إنّ الله يذود المؤمنَ عمّا يكره ممّا يشتهي كما يذود الرجُل البعيرَ عن إبله ليس منها.

25. It has been narrated that Abū 'Abd Allah [a.s] said:

Allah keeps a believer away from what He dislikes even if he (the believer) longs for it, just as a man keeps a camel away from a flock it does not belong to.[3]

٢٦ - وعنه عليه السلام قال:

إن الربَّ ليتعاهدُ المؤمنَ؛ فما يمُرّ به أربعون صباحاً إلاّ تعاهده إمّا بمرضٍ في جسده وإما بمصيبة في أهله وماله أو بمصيبة من مصائب الدّنيا ليؤجرَه الله عليه.

26. It has been also narrated that Abū 'Abd Allah [a.s] said:

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[1] *Al-Mustadrak* 1/141 h.2 and *Kitāb al-Tamḥīṣ* h.27.

[2] Al-Majlisi: *Biḥār al-Anwār* 71/158 h.75 as quoted from al-Ṭabrisī: *Mishkāt al-Anwār fi Ghurar al-Akhbār* 33 and 71/152 h.58 as quoted from *Kitāb al-Tamḥīṣ* h.123.

[3] Al-Majlisi: *Biḥār al-Anwār* 67/243 h.80 as quoted from *Kitāb al-Tamḥīṣ* h.110.

Verily the Lord maintains a believer; no forty days pass but that He presents him either with an ailment in his body, or with an affliction in his family and wealth, or any other affliction of the world, that He may thereby reward him for that.[1]

٢٧ - عن ابن حمران قال: سمعته يقول:

ما من مؤمنٍ يمرُّ به أربعون ليلةً إلاّ وقد يُذكر بشيءٍ يؤجر عليه، أدناه هَمٌّ لا يدري من أين هو.

27. It has been narrated that Ibn Ḥamrān said: I heard him (i.e. al-Ṣādiq [a.s]) say:

No forty nights pass for a believer without something befalling him for which he is rewarded – the least of which is an anxiety whose cause he does not understand.[2]

٢٨ - وعن أبي عبد الله عليه السلام:

لا يصير على المؤمن أربعون صباحاً إلاّ تعاهده الربُّ تبارك وتعالى بوجَع في جسده أو ذَهاب ماله أو مصيبة يؤجره الله عليها.

28. It has been also narrated that Abū 'Abd Allah [a.s] said:

No forty days pass for a believer without the Glorious and most High Lord presenting him with pain in his body or loss of wealth, or an affliction for which Allah rewards him.[3]

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[1] Al-Majlisi: *Biḥār al-Anwār* 67/236 as quoted from *Jāmi` al-Akhbār* 133 and al-Ṭabrisī: *Mishkāt al-Anwār fi Ghurar al-Akhbār* 293.

[2] Al-Majlisi: *Biḥār al-Anwār* 67/237 as quoted from *Jāmi` al-Akhbār* 133 and al-Ṭabrisī: *Mishkāt al-Anwār fi Ghurar al-Akhbār* 293 and *Kitāb al-Tamḥīṣ* h.16.

[3] A similar narration is recorded in *Kitāb al-Tamḥīṣ* h.11.

٢٩ - وعنه عليه السلام قال:

ما فَلتَ المؤمنُ من واحدة من ثلاث، أو جمعتْ عليه الثلاثةُ: أن يكون معه مَن يغلق عليه بابَه في داره، أو جارٍ يؤذيه أو مَن في طريقه إلى حوائجه يؤذيه، ولوأنّ مؤمناً على قلّة جبلٍ لبعث الله شيطاناً يؤذيه، ويجعل الله له من إيمانه أنساً.

29. It has been also narrated that Abū 'Abd Allah [a.s] said:

A believer never escapes one of three (problems) if not all three! Either a family member who shuts him out, or a neighbor who troubles him, or a person he meets on his way to work (who troubles him). Even if a believer were (to isolate himself) on a mountain top, Allah would send a devil to bother him. And Allah provides for him (the believer) comfort from his faith."

٣٠ - عن محمد بن مسلم قال: سمعت أبا عبد الله عليه السلام يقول:

المؤمنُ لا يمضي عليه أربعون ليلةً إلاّ عُرض له أمرٌ يحزنه، ويُذكّره به.

30. It has been narrated that Muhammad ibn Muslim said: I heard Abū 'Abd Allah [a.s] saying:

No forty nights pass for a believer except a matter befalls him that grieves him and reminds him (of Allah).[1]

٣١ - عن أبي الصباح قال: كنت عند أبي عبد الله عليه السلام، فشكى اليه رجل، فقال: عقني ولدي وأخوتي وجفاني إخواني، فقال أبو عبد الله عليه السلام:

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[1] Al-Majlisi: *Bihār al-Anwār* 67/211 h.14 and al-Ḥurr al-'Āmilī: *Wasā'il al-Shī'ah* 2/907 h.7 [as quoted from Al-Kulayni: *al-Kāfi* 2/254 h.11.] In *Bihār al-Anwār* 67/242 h.74, it is quoted from *Kitāb al-Tamḥīṣ* h.54 and Warrām: *Tanbīh al-Khawāṭir wa Nuzhat al-Nawāẓir* 2/204.

إنّ للحقّ دولةً، وللباطلِ دولة، وكلٌّ واحد منهما ذليلٌ في دولة صاحبه. وإنّ أدنى ما يُصيب المؤمنَ في دولة الباطلِ أن يعقّه ولدُه وإخوتُه ويجفوه إخوانُه. وما من مؤمن يُصيب رفاهيةً في دولة الباطل إلاّ ابتُليَ في بدنه أو ماله أو أهله، حتىّ يخلّصه الله تعالى من السّعة التي كان أصابها في دولة الباطل، ليؤخّرَ به حظّه في دولة الحق، فاصبروا وأبشروا.

31. It has been narrated that Abū al-Ṣabāḥ reported: I was with Abū 'Abd Allah [a.s] when a man complained to him saying, 'My son and my brothers have cut themselves off from me and my (fellow Muslim) brothers have (also) alienated themselves from me.'

'Truth (ḥaqq) has a dynasty,' replied Abū 'Abd Allah [a.s], 'and so does falsehood (bāṭil). And in each one of them, the other is disgraced. During the rule of falsehood, the least affliction that befalls a believer is that his sons and brothers break ties with him and his (fellow Muslim) brothers abandon him. And if a believer experiences a life of ease and comfort in the dynasty of falsehood, he will be afflicted in his physical body, wealth or family until Allah purifies him of the luxury that he had acquired in order that his share may thereby be reserved in the dynasty of truth. Therefore be patient and rejoice."[1]

٣٢ - عن علي بن الحسين وأبي جعفر عليهما السلام قالا:

إنّ المؤمنَ ليُقال لروحِه - وهو يُغسّلُ -: أيسرُّكِ أن تردّي إلى الجسدِ الذي كنتِ فيه؟ فتقول: ما أصنعُ بالبلاء والخسران والغم؟

32. It has been narrated that 'Alī ibn al-Ḥusayn and Abū Ja'far [a.s] said:

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[1] A similar narration is recorded in Al-Kulayni: *al-Kāfi* 2/447 h.12.

The soul of a (dead) believer is asked – when it is being washed (for funeral), 'Would it please you to be returned to the body that you resided in?' It would reply, 'What am I to do with (more) afflictions, loss and grief?'[1]

٣٣ - وعن أبي جعفر عليه السلام قال: قال رسول الله صلى الله عليه وآله: يقول الله عز وجل:

يا دُنيا، مُرّي على عبدي المؤمنِ بأنواع البلايا وما هو فيه من أمرِ دنياه وضيّقي عليه في معيشته ولا تحلولي له فيسكن إليك.

33. It has been narrated that Abū Ja'far [a.s] said that the Messenger of Allah [a.s] said: Allah [M.G] says:

O World! Visit My believing servant with all kinds of afflictions in what he is preoccupied with in his worldly affairs and strain his means of livelihood and do not be lax with him lest he seeks refuge in you.[2]

٣٤ - عن الصباح بن سيابة قال: قلت لأبي عبد الله عليه السلام: ما أصاب المؤمن من بلاء فبذنب؟ قال:

لا، ولكنْ ليَسمعَ أنينَه وشكواه ودعاءَه الذي يُكتب له بالحسنات وتُحطّ عنه السيئاتُ وتدَّخرُ له يوم القيامة.

34. Al-Ṣabbāḥ ibn Siyābah narrated: I asked Abū 'Abd Allah [a.s], 'The affliction that befalls a believer is it because of a sin?'

'No,' he replied, 'It is so that He (Allah) may hear his wails and complains and supplications for which good deeds are recorded for him and misdeeds are wiped out from him, and

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[1] Al-Majlisi: *Biḥār al-Anwār* 6/243 h.67 as quoted from *Kitāb al-Shaqā' wa'l-Jalā'*.

[2] *Al-Mustadrak* 1/141 h.3 and Al-Majlisi: *Biḥār al-Anwār* 72/52 h.73 as quoted from *Kitāb al-Tamḥīṣ* 22 h.81.

a treasure is amassed for him for the Day of Resurrection.'[1]

٣٥ - وعن أبي عبد الله عليه السلام أنه قال:

إنَّ الله عزّ وجلّ لَيعتذرُ إلى عبده المحوج الّذي كان في الدنيا كما يعتذر الأخُ إلى أخيه، فيقول: لا وعزّتي وجلالي ما أفقرتُك لهوان كان بك عليَّ، فارفع هذا الغطاءَ فانظر ما عوّضتُك من الدنيا. فيُكشفُ له فيَنظرُ ما عوّضه الله عزّ وجلّ من الدنيا، فيقول: ما ضرَّني يا ربُّ مع ما عوَّضتَني.

35. It has been narrated that Abū 'Abd Allah [a.s] said:

Allah [M.G] speaks apologetically to his destitute (believing) servant in this world – like a brother explaining himself to a brother – saying, 'Nay, I swear by My Might and My Glory, I did not impoverish you to disgrace you. Raise this veil and look at what I have given you in compensation for this world.' So, when the veil is removed for him and he sees what Allah has substituted for him in exchange for this world, he will exclaim, 'I have not been harmed, O Lord, seeing what You have given me in exchange.'[2]

٣٦ - وعن أبي عبد الله عليه السلام أنه قال:

نعمَ الجُرعةُ الغيظ لمَن صَبرَ عَليها، فإنّ عظيمَ الأجر لمَعَ عظيمِ البلاءِ، وما أحبَّ اللهُ قوماً إلاّ ابتلاهم.

36. It has been narrated that Abū 'Abd Allah [a.s] said:

The best of 'gulps' is anger that is swallowed despite being unbearable; for the greatest reward comes with the greatest affliction. Allah never loved a people but that He tried them

[1] *Al-Mustadrak* 1/80 h.39, 1/265 h.3 [19].

[2] Al-Majlisi: *Biḥār al-Anwār* 72/52 h.20 [as quoted from Al-Kulayni: *al-Kāfi* 2/264 h.18.]

(with afflictions).[1]

٣٧ - وعن أبي عبد الله عليه السلام قال: قال النبي صلى الله عليه وآله: قال الله عزّ وجلّ:

إنّ من عبادي المؤمنين لَعباداً لا يصلُح لهم أمرُ دينِهم إلاّ بالغنى والسّعة والصّحة في البدن؛ فأبلوهُم بالغنى والسّعة والصّحَة في البدن فيصلُح لهم أمرُ دينهم.

37. Abū 'Abd Allah [a.s] narrated that the Prophet [a.s] said: Allah [M.G] has said:

Amongst My believing servants there are those whose religious affairs are not set right except by wealth, affluence and health; so, I give them these as their lot that the affairs of their religion may be set right.

وقال: إنّ من العباد لَعباداً لا يصلُح لهم أمرُ دينهم الاّ بالفاقة والمَسكنة والسقم في أبدانهم، فأبلوهم بالفقر والفاقة والمسكنةِ والسقم في أبدانهم فيصلح لهم عليه أمرُ دينِهم.

And amongst the servants there are those whose religious affairs are not set right except by hunger, poverty and disease; so, I afflict them with hunger, poverty and disease so that the affairs of their religion may be set right for them.[2]

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[1] *Al-Mustadrak* 1/140 h.36, al-Ḥurr al-`Āmilī: *Wasā`il al-Shī`ah* 2/908 h.10 and 8/523 h.1, Al-Majlisi: *Biḥār al-Anwār* 71/408 h.21 [as quoted from Al-Kulayni: *al-Kāfi* 2/109 h.2.] and Warrām: *Tanbīh al-Khawāṭir wa Nuzhat al-Nawāẓir* 2/189 and *Kitāb al-Tamḥīṣ* h.6.

[2] The first statement of the narration has been recorded in Al-Majlisi: *Biḥār al-Anwār* 72/327 h.12 as quoted from Al-Kulayni: *al-Kāfi* 2/60 h.4.]

٣٨ - وعن أبي عبد الله عليه السلام قال:

أخذَ الله ميثاقَ المؤمنِ على ألاّ يُصَدَّقَ في مقالته ولا يُنتَصَفَ من عَدوّه.

38. It has been narrated that Abū 'Abd Allah [a.s] said:

Allah has taken a pledge from the believer that his words will be belied and that he would not be able to avenge himself against his enemy.[1]

٣٩ - وعن أبي جعفر (ع) قال:

إنّ الله عزّ وجلّ إذا أحَبَّ عبداً غتّه بالبلاء غتّاً وثَجّهُ بالبلاء ثَجّاً، فإذا دعاه قال: لَبَّيكَ عبدي، لبّيك عبدي، لئن عجّلتُ لك ما سألتَ إني على ذلك لقادرٌ، ولئن ذخَرتُ لك فما أدَّخَرتُ لك خيرٌ لك.

39. It has been narrated that Abū Ja'far [a.s] said:

When Allah loves a person, He chokes him with afflictions until he is immersed in them completely and trials flow towards him copiously. Then when he calls out to Him, He (Allah) replies, 'I am here My servant, here I am! If I wished to hasten towards you what you are asking for, then indeed I am able to do it; but what I have amassed for you (for the hereafter) is better for you.'[2]

٤٠ - عن أبي حمزة قال أبو عبد الله عليه السلام:

يا ثابتُ، إنّ الله إذا أحَبّ عبداً غتّه بالبلاء غتّاً وثَجّه به ثَجّاً، وأنا وإيّاكم

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[1] Al-Majlisi: *Biḥār al-Anwār* 68/215 h.5 as quoted from Al-Kulayni: *al-Kāfi* 2/249 h.1.

[2] *Al-Mustadrak* 1/356 h.4. The first statements of the narration have been recorded in 141 of the same book. It has been also recorded in al-Ḥurr al-`Āmilī: *Wasā`il al-Shī`ah* 2/908 h.15, Al-Majlisi: *Biḥār al-Anwār* 67/208 h.10 as quoted from Al-Kulayni: *al-Kāfi* 2/253 h.7 and *Kitāb al-Tamḥīṣ* h.25.

لنُصبح به ونمسي.

40. It has been narrated that Abū Ḥamzah said that Abū 'Abd Allah [a.s] said:

O Thābit! When Allah loves a person, He pours afflictions on him and rains them heavily on him. And (all the while) we pass our days and nights with him (unaware of his suffering).[1]

٤١ – وعن أبي عبد الله عليه السلام قال:

إنّ الحواريّين شكَوا إلى عيسى ما يلقَونَ من الناسِ وشدّتهم عليهم، فقال: إنّ المؤمنينَ لم يزالوا مبغَضين وإيمانُهم كحَبَّة القَمح ما أحلى مذاقَها وأكثرَ عذابَها.

41. It is narrated that Abū 'Abd Allah [a.s] said:

The disciples of 'Īsā (Prophet Jesus [a.s]) complained to him about what they were suffering at the hands of others. He said to them, 'Believers have always been despised. Their faith is like a wheat kernel – how sweet its taste is but how severe its treatment (in the process of purification) is!'[2]

٤٢ – عن عبد الأعلى بن أعين قال: سمعت أبا عبد الله عليه السلام يقول:

إنْ أردتُم أنْ تكونوا إخواني وأصحابي فوَطِّنوا أنفسَكم على العَداوة والبغضاء من الناسِ، وإلاّ فلستم لي بأصحاب.

42. It has been narrated that 'Abd al-A'lā ibn A'yun said: I heard Abū 'Abd Allah [a.s] saying:

If you intend to be my brothers and my companions, then

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[1] *Al-Mustadrak* 1/141 h.5, al-Ḥurr al-'Āmilī: *Wasā'il al-Shī'ah* 2/908 h.11, Al-Majlisi: *Biḥār al-Anwār* 67/208 h.9 as quoted from Al-Kulayni: *al-Kāfī* 2/253 h.6 with another series of narrators.

[2] Al-Ṭabrisī: *Mishkāt al-Anwār fī Ghurar al-Akhbār* 286 with a little bit difference.

prepare yourselves for enmity and hatred of people otherwise, you are not my companions.[1]

٤٣ - عن محمد بن عجلان قال: كنت عند سيدي أبي عبد الله عليه السلام: فشكى اليه رجل الحاجة، فقال: إصبر فإنّ الله عزّ وجلّ يجعل لك فرجاً. ثم سكت ساعة، ثم أقبل على الرجل فقال: أخبرني عن سجن الكوفة كيف هو؟ قال: أصلحك الله ضيق منتن وأهله بأسوء حالة. فقال عليه السلام: إنما أنتَ في السجن، تريد أن تكون في سعة. أما علمت أن الدنيا سجن المؤمن؟

43. Muhammad ibn 'Ajlān reported: I was with my master Abū 'Abd Allah [a.s] when a man complained to him (of a need). 'Be patient,' he [a.s] told him, 'for Allah will give you relief.' Then he (al-Ṣādiq [a.s]) remained silent for a while. Then he turned towards the man and said, 'Tell me about the prison of Al-Kūfah, how is it?' 'May Allah protect you,' the man replied, 'It is confining in space, putrid in smell and its inmates are in the worst of conditions.' 'But you are in a prison too,' retorted Abū 'Abd Allah [a.s], 'Do you expect to be at ease? Do you not know that the world is a prison for the believer?'[2]

٤٤ - عن أبي عبد الله عليه السلام قال:

إنّ الله إذا أحبَّ عبداً بعثَ إليه ملَكاً فيقول: أسقمْه وشدِّد البَلاء عَليه فإذا برأ من شيء فابْتَله لما هو أشَدُّ منه، وقَوِّ عَلَيه حتىّ يذكُرَني، فإني أشتهي أن أسمَع دُعاءَه. وإذا أبغَضَ عبداً وكَّل به ملَكاً قال: صَحِّحه وأعطه كي لا يذكرَني، فإني لا أشتهي أن أسمع صوتَه.

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[1] Al-Ṭabrisī: *Mishkāt al-Anwār fī Ghurar al-Akhbār* 285.

[2] Al-Majlisi: *Biḥār al-Anwār* 68/219 h.9 [as quoted from Al-Kulayni: *al-Kāfī* 2/250 h.6 with another series of narrators] and Warrām: *Tanbīh al-Khawāṭir wa Nuzhat al-Nawāẓir* 2/203.

44. It is narrated that Abū 'Abd Allah [a.s] said:

Verily, when Allah loves a person, He sends him an angel saying, 'Strike him with disease and intensify afflictions on him; and every time he is relieved of one trial, afflict with another that is more severe, and be hard on him – until he starts remembering Me, for I long to hear his supplications and his voice calling out to Me' And when He despises a person, He appoints him an angel and says, 'Keep him healthy and provide for him that he may not remember Me; for I do not wish to hear his voice.'[1]

٤٥ – وعن أبي عبد الله عليه السلام قال:

إنَّ العبدَ يكون له عند ربّه درجَةٌ لا يبلُغها بعَمَله فيُبتلى في جسده أو يُصاب في ماله أو يصاب في ولده، فإنْ هو صَبر بَلَّغَه الله إيّاها.

45. It has been narrated that Abū 'Abd Allah [a.s] said:

A person may have a status with his Lord that he cannot attain to by his actions. Therefore, he is tried with his body or tried with his possessions, or he is tried with his children. And if he bears patience, Allah raises him to that status.[2]

٤٦ – وعن أبي جعفر عليه السلام قال: قال رسول الله صلى الله عليه وآله:

عجَباً للمؤمنِ، إنّ الله لا يقضي قضاءً إلاّ كان خيراً له، فإن ابتُليَ صبرَ، وإن أُعطيَ شكَر.

46. It has been reported that Abū Ja'far [a.s] said that the Prophet [a.s] said:

How wonderful the believer is! Whatever Allah decrees is always good for him. When he is afflicted, he bears patience

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[1] Al-Majlisi: *Biḥār al-Anwār* 93/371 h.13 [as quoted from *Kitāb al-Tamḥīṣ* h.111.

[2] Al-Ṭabrisī: *Mishkāt al-Anwār fi Ghurar al-Akhbār* 127.

and when he is bestowed, he gives thanks.[1]

٤٧ – وعن أبي جعفر عليه السلام قال:

إنَّ الله ﷻ يعطي الدنيا من يحبّ ويُبغض، ولا يعطي الآخرة الاّ من أحبّ، وإنَّ المؤمن ليسأل الربَّ موضع سوطٍ في الدنيا فلا يعطيه إيّاه ويسألهُ الآخرةَ فيُعطيه ما شاء، ويُعطي الكافرَ في الدنيا ما شاء ويسأل في الآخرة موضع سوط فلا يُعطيه إيّاه.

47. It has been reported that Abū Ja'far [a.s] said:
Allah gives this world to the one He loves as well as the one He despises. But He gives the hereafter only to the one He loves. And if a believer were to ask the Lord for a foot of land in this world, He may deny him; but if he were to ask for the hereafter, He would give him whatever he would wish. He gives the disbeliever whatever he wishes in this world but if he were to ask for a foot of land in the hereafter, He would not give that to him.[2]

٤٨ – وعن أبي عبد الله عليه السلام قال: قال الله ﷻ:

عبدي المؤمنُ لا أصرفه في شئ الاّ جعلتُ ذلك خيراً له، فلْيرضَ بقضائي وليصبرْ على بلائي وليشكرْ على نعمائي أكتُبْه في الصدّيقين عندي.

48. It has been related that Abū 'Abd Allah [a.s] said: Allah [M.G] says:

Whatever I divert and keep away from My believing servant, I make it good for him. So, let him be pleased with My decree, and let him bear patience over My trials, and let him

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[1] Al-Majlisi: *Biḥār al-Anwār* 70/184 [as quoted from Al-Ṭabrisī: *Mishkāt al-Anwār fi Ghurar al-Akhbār* 22].

[2] Al-Ṭabrisī: *Mishkāt al-Anwār fi Ghurar al-Akhbār* 29, Al-Majlisi: *Biḥār al-Anwār* 72/52 h. 79 and *Kitāb al-Tamḥīṣ* h.92.

give thanks over My blessings – and I shall record him amongst the truthful ones.[1]

٤٩ – وعن أبي عبد الله عليه السلام قال: ضحك رسول الله صلى الله عليه وآله حتى بدت نواجذه، ثم قال: ألا تسألوني عما ضحكت؟ قالوا: بلى يا رسول الله، قال: عجبتُ للمرءِ المسلم أنه ليس من قضاءٍ يقضيه الله له إلاّ كان خيراً له في عاقبةِ أمره.

49. It has been narrated that Abū 'Abd Allah [a.s] said: The Messenger of Allah [a.s] laughed once until his teeth were showing, 'Will you not ask me why I am laughing?' he asked. 'Indeed, O Messenger of Allah,' inquired the people.

'I am amazed at a Muslim, whatever Allah decrees for him will always turn out good for him in the end,' he said.[2]

٥٠ – وقال أبو عبد الله عليه السلام:

إنه لَيكون للعبد منـــزلةٌ عند الله عزّ وجلّ لا يبلغُها إلاّ بإحدى الخصلتين، إمّا ببليّةٍ في جسمه أو بذهاب ماله.

50. Abū 'Abd Allah [a.s] said:
Sometimes, a person has a certain level (reserved for him) with Allah that he does not attain except by one of two characteristics: either by an ailment in his body or by the loss of his assets.[3]

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[1] Al-Ḥurr al-'Āmilī: *Wasā'il al-Shī'ah* 2/899 h.2, Al-Majlisi: *Biḥār al-Anwār* 72/330 h.13 [as quoted from Al-Kulayni: *al-Kāfī* 2/61 h.6 and *al-Mustadrak* 1/137 h.5.

[2] *Al-Mustadrak* 1/137 h.6, Al-Majlisi: *Biḥār al-Anwār* 71/141 h.32 as quoted from Shaykh al-Ṣadūq: *al-Amālī* 439 h. 15 and Warrām: *Tanbīh al-Khawāṭir wa Nuzhat al-Nawāẓir* 2/86, though with another series of narrators.

[3] *Al-Mustadrak* 1/141 h.6, Al-Ḥurr al- Āmilī: *Wasā'il al-Shī'ah* 2/907 h.4, Al-Majlisi: *Biḥār al-Anwār* 67/215 h.23 [as quoted from Al-Kulayni: *al-Kāfī* 2/257 h.23.

Chapter 2

THE EXCLUSIVE HONORS THAT ALLĀH HAS RESERVED FOR THE BELIEVERS

٢ ـ ما خص الله به المؤمنين من الكرامات والثواب

٥١ - عن زرارة قال: سُئل أبو عبد الله عليه السلام وأنا جالس عنده عن قول الله تعالى ﴿مَن جَآءَ بِٱلْحَسَنَةِ فَلَهُۥ عَشْرُ أَمْثَالِهَا﴾ أيجرى لهؤلاء ممن لا يعرف منهم هذا الأمر؟ قال:

إنما هي للمؤمنينَ خاصّة.

51. Zurārah narrated: I was seated in the presence of Abū 'Abd Allah [a.s] when he was asked concerning the words of Allah [M.G]: Whoever brings a good deed, he shall have ten like it... [Holy Quran 6/160], 'Does it apply to those whom do not confess of this affair (of Wilāyah)?'

'It is exclusively for believers,' he replied.[1]

٥٢ - عن يعقوب بن شعيب قال: سمعته يقول:

ليس لأحدٍ على الله ثوابٌ على عمَل إلاّ للمؤمنين.

52. Ya'qūb ibn Shu'aib reports: I heard him (Abū 'Abd Allah [a.s] saying:

Allah has not taken it on Himself to reward anyone for good deeds except the believers.[2]

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[1] Al-Majlisi: *Biḥār al-Anwār* 67/64 h.8

[2] Al-Majlisi: *Biḥār al-Anwār* 67/64 h.9

٥٣ - وعن أبي عبد الله عليه السلام قال:

إذا أحسن العبدُ المؤمن ضاعف الله له عملَه لكل عملٍ سبعمائة ضعف وذلك قولُ الله عز وجل ﴿وَٱللَّهُ يُضَٰعِفُ لِمَن يَشَآءُ﴾.

53. It has been reported that Abū 'Abd Allah [a.s] said:

When a believing servant does good, Allah multiplies for him his deed – for every deed seven hundred times; and that is the meaning of Allah's words: And Allah multiplies for whom He pleases. [Holy Quran 2/261][1]

٥٤ - وعن أبي عبد الله عليه السلام قال:

إنّ المؤمن ليزهَرُ نورُه لأهل السماء كما تزهر نجوم السماء لأهل الأرض.

54. It has been reported that Abū 'Abd Allah [a.s] said:

A believer's light shines for the inhabitants of the heavens like stars shining for the inhabitants of the earth.

وقال: إن المؤمن وليّ الله يُعينه ويصنع له ولا يقول على الله إلاّ الحق ولا يخاف غيرَه.

He also said: A believer is a friend of Allah; he helps Him and works for Him and he does not say concerning Allah anything but the truth; and he does not fear anyone other than Him.

وقال: إن المؤمنَين ليلتقيان فيتصافحان، فلا يزالُ الله عليهما مُقبلاً بوجهه، والذنوبُ تتحاتُّ عن وجوههما حتى يفترقا.

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[1] Al-Majlisi: *Biḥār al-Anwār* 67/64 h.10, 68/24 h.42 and 74/412 h.23 with different series of narrators, al-Ḥurr al-`Āmilī: *Wasā`il al-Shī`ah* 1/90 h.11 [as quoted from al-Ṭūsī: *al-Amālī* 140, Shaykh al-Ṣadūq: Thawāb al-A`māl 201 and Al-`Ayyāshī: *Tafsīr* 1/147].

He also said: When two believers meet and shake hands, Allah does not cease looking at them and their sins continue to fall off them until they part.[1]

٥٥ – وعن أبي جعفر عليه السلام قال:

إنّ الله عزّ وجلّ لا يوصَفُ، وكيف يوصَف وقد قال الله عزّ وجلّ: ﴿وَمَا قَدَرُوا۟ ٱللَّهَ حَقَّ قَدْرِهِۦٓ﴾ فلا يوصف بقدر إلاّ كان أعظمَ من ذلك، وإنّ النبي صلى الله عليه وآله لا يوصَف. وكيف يوصَف عبدٌ رفعه الله عزّ وجلّ إليه وقرّبه منه وجعل طاعتَه في الأرض كطاعته فقال عزّ وجلّ: ﴿وَمَآ ءَاتَىٰكُمُ ٱلرَّسُولُ فَخُذُوهُ وَمَا نَهَىٰكُمْ عَنْهُ فَٱنتَهُوا۟﴾ ومَن أطاع هذا فقد أطاعني، ومن عصاه فقد عصاني وفوض إليه؟ وإنّا لا نوصَف، وكيف يوصَف قومٌ رفعَ الله عنهم الرجس؟ – وهو الشّرك – والمؤمن لا يوصف، وإنّ المؤمن ليلقى أخاه فيصافحه، فلا يزال الله عزّ وجلّ ينظر إليهما، والذنوب تتحاتّ عن وجوههما كما يتحات الورقُ عن الشجرة.

55. It has been related that Abū Ja'far [a.s] said:

Allah is beyond description, and how can He be described while He has said, 'And they did not estimate Allah with the estimation that is due to Him. [Holy Quran 6/91]' Thus, He is greater than any description said to Him.

The Prophet [a.s] is also beyond description; how can such a servant be described while Allah [M.G] has elevated and drawn him near to Himself making obedience to him on this earth like obedience to Himself! Thus, Allah [M.G] has said, 'Whatever the Messenger gives you, accept it; and from whatever he forbids you, keep back [Holy Quran 59/7]' i.e. whoever has obeyed this (Prophet) has in fact obeyed Me

[1] Al-Majlisi: *Biḥār al-Anwār* 67/64 h.11 and 12. The last statements of the narration are recorded in *al-Mustadrak* 2/96 h.10.

and whoever has disobeyed him has disobeyed Me? We, too, are beyond description; for how can those from whom Allah has removed impurity, which is polytheism, be described? The believer is also beyond description. When a believer meets his brother in faith and shakes hands with him, Allah continues to gaze at them whilst sins fall off them like leaves falling off a tree.[1]

٥٦ - عن مالك الجهني قال: دخلت على أبي جعفر عليه السلام، وقد حدثت نفسي بأشياء، فقال لي:

يا مالك! أحسِن الظنّ بالله ولا تظنّ أنك مفرّطٌ في أمرك. يا مالك! إنّه لا تقدر على صفةِ رسول الله ﷺ وكذلك لا تقدر على صفتنا وكذلك لا تقدر على صفة المؤمن. يا مالك! إنّ المؤمن يلقى أخاه فيصافحه، فلا يزال الله ﷻ ينظر إلَيهما، والذنوب تتحات عن وجوههما حتى يفترقا وليس عليهما من الذنوب شئ، فكيف تقدر على صفة مَن هو هكذا؟

56. It has been related that Mālik al-Juhnī said: I visited Abū Ja'far [a.s] with some thoughts in my mind. He preempted me saying:

O Mālik! Have a good opinion of Allah and do not imagine that you are excessive in your affair (of following the Ahl al-Bayt). O Mālik, it is beyond your capacity to describe the Messenger of Allah [a.s] and similarly you cannot describe us and similarly you cannot describe a believer. O Mālik, when a believer meets his brother (in faith) and shakes his hand, Allah does not stop gazing at them; and sins continue

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[1] The last statements of the narration are recorded in *al-Mustadrak* 2/96 h.11. It is also recorded in Al-Majlisi: *Biḥār al-Anwār* 67/30 h.26, al-Ḥurr al-`Āmilī: *Wasā`il al-Shī`ah* 8/554 h.3 [as quoted from Al-Kulayni: *al-Kāfi* 2/182 h.16 with little difference.

to fall off them until they part without any sins on them. How then can you possibly describe one who is (of) such (greatness before Allah)?[1]

٥٧ - وعن أبي عبد الله عليه السلام قال:

إذا التقى المؤمنان كان بينهما مائة رحمة؛ تسعٌ وتسعون لأشدّهما حُبّاً لصاحبه.

57. It has been reported that Abū 'Abd Allah [a.s] said:

When two believers meet, one hundred mercies are showered between them—ninety nine of these go to the one who loves the other more.[2]

٥٨ - عن أبي عبيدة قال: زاملت أبا جعفر عليه السلام إلى مكة، فكان إذا نزل صافحني واذا ركب صافحني، فقلت: جعلت فداك، كأنك ترى في هذا شيئاً؟ فقال:

نَعم، إن المؤمن إذا لقى أخاه فصافحه تفرّقا من غير ذنب.

58. It has been reported that Abu 'Ubaydah said: I accompanied Abū Ja'far [a.s] to Makkah, and whenever he broke his journey, he shook hands with me; and when he commenced, he shook hands with me. So, I said to him, 'May I be ransomed for you! Perhaps you do this for a reason?' 'Indeed,' he replied, 'Whenever a believer meets his brother (in faith) and shakes hands with him, they part

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[1] *Al-Mustadrak* 2/96 h.12 while the first statements are on page 269 h. 15. It has been also recorded in Al-Majlisi: *Biḥār al-Anwār* 76/26 h.16 [as quoted from Al-Kulayni: *al-Kāfi* 2/180 h.6 with little difference.

[2] Warrām: *Tanbīh al-Khawāṭir wa Nuzhat al-Nawāẓir* 2/198 and Ibn Fahad al-Ḥilli: *'Uddat al-Dā'ī* 173.

absolved of sins.'[1]

٥٩ – وعن أبي عبد الله عليه السلام قال:

فكما لا تقدر الخلائقُ على كُنه صفة الله عز وجل، فكذلك لا تقدرُ على كُنه صفة رسولِ الله صلى الله عليه وآله، وكما لا تقدر على كُنه صفة الرسول صلى الله عليه وآله، كذلك لا تقدرُ على كنه صفة الإمامِ، وكما لا تقدر على كُنه صفة الإمام كذلك لا يقدرون على كُنه صفة المؤمن.

59. It has been narrated that Abū 'Abd Allah [a.s] said:

Just as people are not able to describe the real essence of Allah [M.G], similarly they cannot describe the true nature of the Messenger of Allah [a.s]; and just as they are unable to describe the true nature of the Messenger of Allah [a.s], similarly they cannot possibly grasp the essential being of an Imam; and just as they cannot possibly grasp the essential being of an Imam, similarly they can never understand the true nature of a believer.[2]

٦٠ – عن صفوان الجمال قال: سمعته يقول:

ما التقى مؤمنان قطّ فتصافحا إلاّ كان أفضلُهما إيماناً أشدَّهما حُباً لصاحبه. وما التقى مؤمنان قطُّ فتصافحا وذكرا الله فيفترقا حتى يغفرَ الله لهما إن شاء الله.

60. It has been related that Ṣafwān al-Jammāl said: I heard him (al-Ṣādiq [a.s]) saying:

Whenever two believers meet and shake hands, the more

[1] *Al-Mustadrak* 2/97 h.4, *Wasā'il al-Shī'ah* 8/558 h.2 and Al-Majlisi: *Biḥār al-Anwār* 67/23 h.11 [as quoted from Al-Kulayni: *al-Kāfi* 2/179 h.1 with another series of narration.

[2] Al-Majlisi: *Biḥār al-Anwār* 67/65 h.13.

faithful of them would be the one who loved the other more. And no two believers ever met, shook hands, remembered Allah and then parted except that Allah forgave them.[1]

٦١ – وعن أبي عبد الله عليه السلام قال: نزل جبرئيل على النبي صلى الله عليه وآله فقال:

يا محمّد، إنّ ربك يقول: مَن أهان عبدي المؤمنَ فقد استقبلني بالمحاربة. وما تقرَّبَ إليّ عبدي المؤمن بمثل أداء الفرائض، وإنه ليتنفل لي حتى أحبه، فإذا أحببته كنتُ سمعَه الذي يسمع به وبصرَه الذي يُبصر به ويدَه التي يبطش بها ورجلَه التي يمشي بها. وما تردّدتُ في شيء أنا فاعله كتردّدي في موت عبدي المؤمن؛ يكره الموتَ وأنا أكره مَساءته. وإنّ من المؤمنين مَن لا يسعه إلاّ الفقر، ولو حوّلته إلى الغنى كان شرّاً له، ومنهم مَن لا يسعه إلاّ الغنى ولو حوّلته إلى الفقر لكان شرّاً له. وإنّ عبدي ليسألني قَضاءَ الحاجة، فأمنعُه إيّاها لما هو خيرٌ له.

61. It has been related that Abū 'Abd Allah [a.s] said:

Archangel Gabriel descended to the Prophet [a.s] and said:

O Muḥammad! Your Lord says: One who humiliates My believing servant confronts Me with war.[2] My believing servant has never drawn closer to Me with anything better than fulfilling the obligatory acts; and indeed, he performs

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[1] *Al-Mustadrak* 2/96 h.13, Al-Majlisi: *Biḥār al-Anwār* 69/250 h.26 [as quoted from Al-Kulayni: *al-Kāfi* 2/127 h.15 with another series of narration and little difference in the text] and 74/398 [as quoted from al-Barqi: *al-Maḥāsin* 1/263 h.333] and al-Ḥurr al-`Āmilī: *Wasā`il al-Shī`ah* 11/439 h.2 [as quoted from al-Barqi: *al-Maḥāsin* and *al-Kāfi*].

[2] *Al-Mustadrak* 1/177 h.8 and 2/302 h.1. A similar narration is recorded in Al-Ṭabrisī: *Mishkāt al-Anwār fi Ghurar al-Akhbār* 322 as joined with h.186.

the supererogatory acts for Me until I love him. So, when I love him, I become his ears that he hears with, his eyes that he sees with, his hands that he grasps with and his legs that he walks with.[1] There is nothing I hesitate in doing like in taking the life of My believing servant. He dislikes death and I dislike causing him pain.[2] Yet amongst the believers there are some who will not be well except by destitution and if I were to surround them with wealth, it would be evil for them; and amongst them are some who are not well except in affluence and if I were to surround them with poverty, it would be evil for them.[3] Sometimes, My servant asks Me to fulfill a need (he has), but I deny him because of what is best for him.[4]

٦٢ – وعن أبي جعفر عليه السلام قال: قال الله عز وجل:

مَن أهان لي وليّاً فقد أرصَد لمحارَبتي. وما تقرّبَ إليّ عبدٌ بمثل ما افترضتُ عليه، وإنّه ليتقرب إليّ بالنافلة حتى أُحبُّه، فإذا أحببتُه كنتُ سمعَه الذي يسمع به وبصَرَه الذي يُبصر به ويدَه التي يبطش بها ورِجلَه التي يمشى بها، إن دعاني أجبتُه وإن سألني أعطيتُه. وما تردَّدتُ في شيء أنا فاعلُه كتردُّدي في مَوت المؤمن؛ يكره الموتَ وأنا أكره مساءتَه.

62. It has been related that Abū Ja'far [a.s]: Allah [M.G] has

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[1] *Al-Mustadrak* 1/177 h.8; and in 2/302 h.1, the first statement is recorded.

[2] *Al-Mustadrak* 1/86 h.1.

[3] In al-Kulayni: *al-Kāfi* 2/352 h.8, this narration is wholly related to Imam al-Bāqir [a.s] with a difference in the order of the statements. In al-Ḥurr al-`Āmilī: *Wasā`il al-Shī`ah* 2/644 h.1 and 3/35 h.6 [as quoted from *al-Kāfi*], it is recorded separately.

[4] A similar narration is recorded in al-Ḥurr al-`Āmilī: *al-Jawāhir al-Saniyyah* 122.

said:

One who humiliates My friend has prepared for a battle with Me. And a servant has never drawn close to Me with anything better than what I have made obligatory on him; and indeed, he draws closer to Me with supererogatory actions until I love him. And when I love him, I become his ears that he hears with, his eyes that he sees with, his hands that he grasps with and his legs that he walks with. If he calls upon Me, I answer him; and if He asks from Me, I grant him. There is nothing I hesitate in doing like in taking the life of a believer. He dislikes death and I dislike causing him pain.[1]

٦٣ – عن أبي عبد الله عليه السلام قال: يقول الله عزّ وجلّ:

مَن أهان لي وليّاً فقد أرصَد لمحاربتي، وأنا أسرُع شيء في نُصرة أوليائي، وما تردّدتُ في شيء أنا فاعلُه كتردُّدي في مَوت عبدي المؤمنِ إني لأُحبُّ لقاءه فيكرهُ الموتَ فأصرفه عنه، وإنّه ليسألني فأُعطيه، وإنّه ليَدعوني فأُجيبه، ولو لم يكن في الدّنيا إلاّ عبدٌ مؤمن لاستَغنَيتُ به عن جميع خلقي وجعلتُ له من إيمانه أنساً لا يستوحش إلى أحد.

63. It has been reported that Abū ‘Abd Allah [a.s] said: Allah [M.G] says:

One who humiliates My friend has set out to fight Me; and I am the swiftest in coming to My friends’ aid. I do not hesitate in doing anything except in taking the life of My believing servant. I would love to meet him but he dislikes

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[1] The first and last statements of the narration are recorded in *al-Mustadrak* 1/86 h.2, 2/302 h.2. It is also recorded in Al-Majlisi: *Biḥār al-Anwār* 75/155 h.25. In al-Ḥurr al-`Āmilī: *Wasā`il al-Shī`ah* 8/588 h.3 and 3/35 h.6 [as quoted from al-Kulayni: *al-Kāfi* 2/352 h.7], it is recorded separately.

death; so, I avert it from him (for a while). He asks Me and I give him; he calls upon Me and I answer him. And if in this world there was none but one believing servant, he would suffice Me in place of all My other creation and I would make for him his faith a companion so that he would never need the company of others.[1]

٦٤ – وعن أبي جعفر عليه السلام قال:

لو كانت ذنوبُ المؤمن مثلَ رمل عالج ومثل زبَد البحر لغفرها الله له، فلا تجتروا.

64. It has been reported that Abū Ja'far [a.s] said:

If the sins of a believer were as much as the sand in the desert or the froth of the sea, Allah would forgive them all; but do not become bold (in sinning, mistaking His Mercy for weakness).[2]

٦٥ – وعن أبي عبد الله عليه السلام قال:

يُتوفّى المؤمن مغفوراً له ذنوبه. ثم قال: والله جميعاً.

65. It has been reported that Abū 'Abd Allah [a.s] said:

A believer dies with his sins forgiven; by Allah, all of them.[3]

٦٦ – وعن أبي الصامت قال: دخلت على أبي عبد الله عليه السلام، فقال:

يا أبا الصّامت، أبشِر ثم أبشِر ثم أبشِر.

ثم قال لي: يا أبا الصامت، إن الله عز وجل يغفرُ للمؤمن وإنْ جاء بمثل ذا ومثل ذا

[1] Al-Majlisi: *Biḥār al-Anwār* 67/65 h.14. The first statements of the narration are recorded in *al-Mustadrak* 1/86 h.3 and joined to h.185.

[2] Al-Majlisi: *Biḥār al-Anwār* 67/65 h.15.

[3] Al-Majlisi: *Biḥār al-Anwār* 67/65 h.16.

(وأومى إلى القباب قلت: وإن جاء بمثل تلك القباب، فقال:) إي والله، ولو كان بمثل تلك القباب، إي والله.

66. It has been related that Abū al-Ṣāmit said: I visited Abū 'Abd Allah [a.s] and he said (to me), 'O Abu al-Ṣāmit, glad tidings, glad tidings again, and again glad tidings.' Then he said to me, 'O Abu al-Ṣāmit, most surely Allah forgives a believer even if he were to come (to Him) with sins like of this and like of that' and he pointed to the domes. 'Even if he were to come with sins of a magnitude like those domes?' I asked. 'Indeed, by Allah, even if it were like those domes, indeed, by Allah,' he repeated twice."

٦٧ - وعن أبي جعفر عليه السلام قال: قلت بمكة له: إن لي حاجة، فقال: تلقاني بمكة، فلقيته فقلت: يا بن رسول الله إن لي حاجة؟ فقال: تلقاني بمنى، فلقيته بمنى فقلت: يابن رسول الله إن لي حاجة، فقال: هات حاجتك فقلت: يا بن رسول الله إني كنت أذنبت ذنبا فيما بيني وبين الله عز وجل، لم يطلع عليه أحد، وأجلك أن أستقبلك به، فقال:

إذا كانَ يوم القيامة تجلّى الله عز وجل لعبده المؤمنِ فيوقفُه على ذنوبه ذنباً ذنباً ثم يغفرها له، لا يطّلعُ على ذلك ملَكٌ مقرّب ولا نبيٌّ مرسل.

67. It has been reported that a companion said: I met Abū Ja'far [a.s] and said to him, 'I have a request.' He answered, 'Meet me in Makkah.' So, I met him there and said, 'Son of Allah's Messenger, I have a request?' 'Meet me in Minā,' he replied. So, I met him in Minā and said, 'Son of Allah's Messenger, I have a request.' 'Tell me of your request', he said. 'Son of Allah's Messenger, I have committed a sin that is only between me and Allah. No one else knows of it. And I hold you in too high an esteem to reveal it before you.'

'On the Day of Resurrection', Abū Ja'far [a.s] responded, 'Allah will manifest (His Presence) to His believing servant

and recount for him his sins one by one. Then He will pardon them for him. None shall know of this, neither an archangel nor a prophet ever sent.'

وفي حديث آخر: ويسترعيه من ذنوبه ما يكرهُ أن يوقفه عليه، ثم يقول لسيئاته كوني حسنات، وذلك قولُ الله ﷻ: ﴿فَأُوْلَٰٓئِكَ يُبَدِّلُ ٱللَّهُ سَيِّـَٔاتِهِمۡ حَسَنَٰتٖۗ﴾

According to another tradition, the Imam continued, 'And He will conceal for him his sins that he hates to see revealed. Then He shall say to his sins: Transform to good deeds! And that is the meaning of the words of Allah: '... So, these are they of whom Allah changes their evil deeds to good ones. [Holy Quran 25/70]'[1]

٦٨ - وعن أبي عبد الله عليه السلام:

إنّ الكافر لَيدعو في حاجته فيقولُ الله ﷻ: عجّلوا حاجته بُغضاً لصوته. وإن المؤمنَ لَيدعو في حاجته فيقول الله ﷻ: أخّروا حاجتَه شوقاً إلى صوته، فاذا كان يوم القيامة قال الله ﷻ: دعوتَني في كذا وكذا فأخّرتُ إجابتَك، وثوابُك كذا وكذا، قال: فيتمنىّ المؤمن أنه لم يُستجب له دعوة في الدنيا فيما يرى من حُسن الثّواب.

68. It has been reported that Abū 'Abd Allah [a.s] said:

A disbeliever calls out (for his needs) and Allah says, 'Hasten his wish to him,' out of aversion for his voice. And a believer supplicates for his needs and Allah says, 'Delay his wish,' out of a longing for his voice. So, on the Day of Resurrection, Allah will say (to the believer), 'You asked

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[1] Al-Majlisi: *Biḥār al-Anwār* 7/259 h.5 as quoted from al-Ḥusayn ibn Sa'īd al-Kūfī: *Kitāb al-Zuhd* 91 h.245, Shaykh al-Ṣadūq: *'Uyūn Akhbār al-Riḍā* 2/32 h.57 and *Ṣaḥīfat al- Riḍā* 31.

Me for such-and-such and I delayed answering you; so, your reward (for the delay) is such-and-such.' A believer will at that time wish any of his supplications had been never answered in the world when he sees how excellent the reward is.[1]

٦٩ - وعن أبي عبد الله عليه السلام قال:

إنَّ المؤمن إذا دعا الله عزّ وجلّ أجابه.

فشخص بصري نحوه إعجابا بها قال، فقال:

إنَّ الله واسعٌ لخلقه.

69. It has been reported that Abū 'Abd Allah [a.s] said:

Indeed, when a believer calls upon Allah, He replies him.

(The reporter) said: I stared at him in amazement. Then the Imam [a.s] said:

Indeed, Allah bestows amply on His creatures.[2]

٧٠ - وعن ابن أبي البلاد، عن أبيه، عن بعض أهل العلم قال:

إذا مات المؤمن صعد ملَكاه فقالا: يا ربّ مات فلان، فيقول: إنزلا، فصلّيا عليه عند قبره وهلّلاني وكبّراني إلى يوم القيامة واكتُبا ما تعملان له.

70. It has been reported that Abū al-Bilād from his father, from one of the scholars that he said:

When a believer dies, his two angels ascend (to the heavens) and say, 'O Lord, so-and-so has passed away.' So He (Allah) says (to them), 'Descend and pray besides his grave, magnifying and glorifying Me until the Day of Resurrection,

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[1] Al-Majlisi: *Biḥār al-Anwār* 93/374 as quoted from Ibn Fahad al-Ḥilli: *`Uddat al-Dā`ī* 188.

[2] Al-Majlisi: *Biḥār al-Anwār* 67/65 h.17.

and record your actions for him (as his reward).'[1]

٧١ - وعن أبي عبد الله عليه السلام قال:

إنّ المؤمنَ رؤياه جُزءٌ من سبعينَ جزءٍ من النّبوةِ ومنهم مَن يُعطى على الثّلاث.

71. It has been reported that Abū 'Abd Allah [a.s] said:

A believer's dream is a part of seventy parts of prophethood. And amongst them are some who have been given one-third.[2]

٧٢ - وعن أبي عبد الله عليه السلام قال:

إنّ الله إذا أحبّ عَبداً عصمَه وجعل غِناه في نفسه وجعل ثوابَه بين عَينيه. وإذا أبغضَه وكَله إلى نفسه وجَعل فقرَه بين عينَيه.

72. It has been reported that Abū 'Abd Allah [a.s] said:

When Allah loves a person, He safeguards him, places contentment in his soul and sets aside reward as his lot. And when He despises him, He leaves him to his own soul and fixes want as his destiny.[3]

٧٣ – ابن أبي البلاد وعن أبي عبد الله عليه السلام قال:

إنّ العبدَ لَيدعو فيقول الربّ عزّ وجلّ: يا جبرئيل، إحبسه بحاجته فأوقفها بين السماء والأرضِ شوقاً إلى صوته.

73. Ibn Abū al-Bilād reported that Abū 'Abd Allah [a.s] said:

A person sometimes supplicates and the Lord [M.G] says, 'O Gabriel, withhold his need.' So, he suspends it (the prayer)

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[1] Al-Majlisi: *Biḥār al-Anwār* 67/66 h.18.

[2] Al-Majlisi: *Biḥār al-Anwār* 61/191 h.59 and 61/177 h.40 as quoted from al-Kulayni: *al-Kāfi* 8/90 h.58 with a little difference.

[3] *A'lām al-Dīn* 229.

between the heavens and the earth out of the yearning of Allah to hear his voice.[1]

٧٤ – وعن أبي عبد الله عليه السلام قال:

إنّ الله ﷻ خلقَ طينةَ المؤمنِ من طينة الأنبياء، فلن تَخبُثَ أبداً.

74. It has been reported that Abū ‘Abd Allah [a.s] said:

Allah [M.G] created the essence of a believer from the essence of the Prophets. Thus, it can never become wicked.[2]

٧٥ – عن صفوان الجمال، قال: سمعت أبا عبد الله عليه السلام يقول:

إنّ هلاكَ الرّجلِ لِمن ثَلمِ الدين.

75. It has been related that Ṣafwān al-Jammāl said: I heard Abū ‘Abd Allah [a.s] saying:

The death of a believer leaves a gap in religion.[3]

٧٦ – وعن أبي عبد الله عليه السلام قال:

إنّ عملَ المؤمن يذهَب فيُمَهِّدُ له في الجنّة كما يُرسل الرجل بغلامه فيفرش لهُ.

ثم تلا ﴿وَمَنْ عَمِلَ صَٰلِحًا فَلِأَنفُسِهِمْ يَمْهَدُونَ ﴿٤٤﴾﴾

76. It has been reported that Abū ‘Abd Allah [a.s] said:

The deed of a believer goes forth and makes preparations for him in Paradise just like a man who sends ahead his servant to furnish and spread out things for him." Then he [a.s] recited Allah's saying, "And whoever does good, they

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[1] Al-Ḥurr al-`Āmili: *Wasā`il al-Shī`ah* 4/113 h.7 [as quoted from Ibn Fahad al-Ḥilli: *`Uddat al-Dā`i* 25.

[2] *Al-Mustadrak* 1/168 h.1. A similar narration is recorded in Al-Majlisi: *Biḥār al-Anwār* 5/225 h.1 and 67/93 h.12 as quoted from Al-Barqī: *al-Maḥāsin* 1/133 h. 7 and al-Kulayni: *al-Kāfi* 2/3 h.3.

[3] *A`lām al-Dīn* 270.

prepare (good) for their own souls. [Holy Quran 30/44]"[1]

٧٧ - وعن أبي عبد الله عليه السلام قال:

إنَّ الله يذودُ المؤمنَ عمّا يكرهُ كما يذودُ الرّجلُ البعيرَ الغريبَ، ليس مِن إبله.

77. It has been reported that Abū 'Abd Allah [a.s] said:

Allah drives away a believer from what He dislikes just like a man who chases away a stray camel that does not belong to his flock.[2]

٧٨ - وعن أبي جعفر عليه السلام قال:

إنّ المؤمنَين إذا التقَيا فتصافحا أدخل الله يدَه فصافح أشدَّهُما حبّاً لصاحبه.

78. It has been reported that Abū Ja'far [a.s] said:

When two believers meet and shake hands, Allah puts His Hand in between and it is shaken by the one who loves the other the most.[3]

٧٩ - وعن أبي عبد الله عليه السلام أنه قال:

كما لا ينفعُ مع الشّركِ شيء، فلا يضُرّ مع الإيمانِ شيء.

79. It has been reported that Abū 'Abd Allah [a.s] said:

Just as there is nothing to gain from polytheism, there is nothing to lose with faith.[4]

٨٠ - وعن أبي جعفر عليه السلام قال: يقول الله عزّ وجلّ:

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[1] Al-Majlisi: *Biḥār al-Anwār* 67/66 h.20.

[2] Al-Majlisi: *Biḥār al-Anwār* 67/66 h.21.

[3] *Al-Mustadrak* 2/96 h.14, al-Ḥurr al-`Āmilī: *Wasā`il al-Shī`ah* 8/554 h.6, al-Majlisi: *Biḥār al-Anwār* 76/24 h.12 as quoted from al-Kulayni: *al-Kāfī* 2/179 h.2 with little difference.

[4] Al-Majlisi: *Biḥār al-Anwār* 67/66 h.22.

ما ترددتُ في شئ أنا فاعلُه كترددي على قبض روح عبدي المؤمن، لأنني أحبُّ لقاءه وهو يكرهُ الموتَ فأزويه عنه، ولو لم يكن في الأرض إلاّ مؤمن واحد لاكتَفَيتُ به عن جميع خلقي وجعلتُ له من إيمانه أنساً لا يحتاج فيه إلى أحد.

80. It has been reported that Abū Ja'far [a.s] said: Allah [M.G] says:

There is nothing I hesitate to do like taking the soul of My believing servant for I would love to meet him whilst he despises death; so, I conceal it from him. If there was none on the earth except one believer, he would suffice for Me instead of all My creation and I would make for him from his faith a companion so that he too would need the company of no one.[1]

٨١ - وعن أبي عبد الله عليه السلام قال:

ما مِن مؤمن يموت في غُربة من الأرضِ فيغيبُ عنه بواكيه إلاّ بَكَتهُ بِقاع الأرض التي كان يعبدُ الله عليها وبَكَتهُ أثوابُه وبَكَته أبوابُ السماء التي كان يصعد بها عمله، وبَكاه الملكان المُوكّلان به.

81. It has been reported that Abū 'Abd Allah [a.s] said:

Any believer who dies in isolation and there is no one to mourn him, that spot of the earth where he used to worship Allah mourns for him, his garments weep for him, the portals of the heavens through which his deeds used to

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[1] Al-Majlisi: *Biḥār al-Anwār* 67/66 h.23 and 6/160 h.34 as quoted from al-Barqī: *al-Maḥāsin* 1/159 h.99. The last statement of the narration is recorded in al-Majlisi: *Biḥār al-Anwār* 67/154 h.13 as quoted from al-Kulayni: *al-Kāfi* 2/245 h.2 with another series of narration.

ascend weep for him and the two angels appointed to him cry for him.[1]

٨٢ - وعن أحدهما عليهما السلام قال:

إنَّ ذنوبَ المؤمنِ مغفورةٌ، فيعمل المؤمن لما يُستأنفُ، أما إنها ليست إلاّ لأهلِ الإيمان.

82. It has been narrated that one of them (al-Bāqir or al-Ṣādiq [a.s]) said:

Verily, the sins of a believer are forgiven. So, let the believer make a fresh start. But this privilege is only for the people of faith (*ahl al-īmān*).[2]

٨٣ - عن إسحاق بن عمار قال: سمعته يقول:

إنَّ الله عزّ وجلّ خلقَ خلقاً ضنَّ بهم عن البلاء، خَلَقهم في عافية وأحياهم في عافية وأماتهم في عافية وأدخَلهم الجنّةَ في عافية.

83. It has been reported that Isḥāq ibn 'Ammār said: I heard him (al-Ṣādiq [a.s]) saying:

Allah has (some) creatures that He keeps away from trials. He creates them in well-being, gives them life in well-being, grasps their souls in well-being and causes them to enter Paradise in well-being.[3]

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[1] Al-Majlisi: *Biḥār al-Anwār* 67/66 h.24 and al-Ḥurr al-`Āmilī: *Wasā`il al-Shī`ah* 8/250 h.3 as quoted from al-Barqī: *al-Maḥāsin* 2/370 h.124, Shaykh al-Ṣadūq: *Man Lā Yaḥḍuruhu al-Faqīh* 2/299 h. 2510 and Shaykh al-Ṣadūq: Thawāb al-A`māl 202 with little difference.

[2] Al-Majlisi: *Biḥār al-Anwār* 67/67 h.25.

[3] Al-Kulayni: *al-Kāfi* 2/462 h.2.

Chapter 3

THE BOND THAT ALLĀH HAS SET AMONGST THE BELIEVERS

٣ـ باب ما جعل الله بين المؤمنين من الاخاء

٨٤ – عن أبي عبد الله عليه السلام قال:

المؤمنون إخوةٌ بنو أبٍ وأُمّ، فإذا ضرب على رجُل منهم عرقٌ سهر الآخَرون.

84. It has been reported that Abū 'Abd Allah [a.s] said:

Believers are like brothers from one father and mother; when one of them is struck, the others lose sleep.[1]

٨٥ – وعن أحدهما عليهما السلام أنه قال:

المؤمن أخو المؤمن كالجسَدِ الواحد، إذا سقط منه شيٌ تَداعى سائرُ الجسد.

85. It has been reported that Abū Ja'far or Abū 'Abd Allah [a.s] said:

Believers are brothers of one another, like one physical body from which when one part is lost, the whole body becomes affected.[2]

٨٦ – وعن أبي عبد الله عليه السلام أنه قال:

المؤمن أخو المؤمن كالجسد الواحد، إذا اشتكى شيئاً منه وُجد ألمُ ذلك في سائر

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[1] Al-Majlisi: *Biḥār al-Anwār* 74/264 h.4 and Al-Kulayni: *al-Kāfi* 2/165 h.1.

[2] Al-Majlisi: *Biḥār al-Anwār* 74/273 h.15.

جسده لأنّ أرواحهم مِن روحِ الله تعالى، وإنّ روح المؤمن لأشدُّ اتصالاً بروح الله من اتصال شعاعِ الشمسِ بها.

86. It has been reported that Abū 'Abd Allah [a.s] said:

A believer is a brother to (another) believer like one body; when one part of it suffers, the pain is found all over the body; for their souls are from the Spirit of Allah [M.G]. The soul of a believer has a stronger bond to the Spirit of Allah than the bond of Sun rays to the Sun.[1]

٨٧ - عن جابر عن أبي جعفر عليه السلام، قال: تنفست بين يديه، ثم قلت: يا بن رسول الله، همٌّ يصيبني من غير مصيبة تصيبني أو أمر ينزل بي حتى تعرف ذلك أهلي في وجهي ويعرفه صديقي. فقال: نعم يا جابر. قلت: ما ذلك يا بن رسول الله؟ قال: وما تصنع به؟ قلت: احب أن أعلمه. فقال:

يا جابرُ، إنّ الله عزّ وجلّ خلقَ المؤمنين من طينِ الجنانِ وأجرى بهم مِن ريح الجنّة روحَه، فكذلك المؤمنُ أخو المؤمن لأبيه وأمّه، فإذا أصاب روحاً من تلك الأرواح في بلدة من البلدان شيءٌ حزنت هذه الأرواح لأنّها منها.

87. Jābir reported:

I sighed in the presence of Abū Ja'far [a.s] and said, 'Son of Allah's Messenger, sometimes I feel afflicted for no apparent reason or I am overcome with a condition of grief such that my family and friends see it on my face.' 'Indeed, Jābir,' he replied. 'Why is that, O son of Allah's Messenger?

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[1] Al-Majlisi: *Biḥār al-Anwār* 74/268 h.8 and Al-Kulayni: *al-Kāfi* 2/166 h.4 and 2/277 h. 9 as quoted from Shaykh al-Mufīd: *al-Ikhtiṣāṣ* 26. In al-Majlisi: *Biḥār al-Anwār* 61/148 h.25, it is quoted from al-Kulayni: *al-Kāfi*, *al-Ikhtiṣāṣ* and Shaykh al-Ṣadūq: *Muṣādaqat al-Ikhwān* 30 h.2.

I asked. 'What will you do knowing it?' he asked. 'I would love to know,' I replied.

'O Jābir,' he then said, 'Allah [M.G] created the believers from the earth of Paradise and brought about their souls from the breeze of Paradise. Believers are thus full brothers; so, when one soul amongst this group of souls is afflicted in any place, the rest are depressed, for they are one.'[1]

٨٨ - وعن أبي جعفر عليه السلام قال:

المؤمن أخو المؤمن لأبيه وأمّه لأنّ الله عزّ وجلّ خلقَ المؤمنين من طين الجنان وأجرى في صوَرِهم من ريح الجنان، فلذلك هم إخوة لأبٍ وأمٍ.

88. It has been reported that Abū Ja'far [a.s] said:

Believers are full brothers. That is because Allah [M.G] created the believers from the earth of Paradise and brought about their forms from the breeze of Paradise. For that reason, they are full brothers.[2]

٨٩ - وعن أبي عبد الله عليه السلام قال:

الأرواحُ جنودٌ مجنّدة تلتقي فتتشامّ كما تتشام الخيلُ، فما تعارف منها ائتلفَ وما تناكرَ منها اختلفَ. ولو أن مؤمناً جاءَ إلى مسجدٍ فيه أناسٌ كثير ليس فيهم إلاّ مؤمنٌ واحد لمالت روحُه إلى ذلك المؤمنِ حتى يجلسَ إليه.

89. It has been reported that Abū 'Abd Allah [a.s] said:

Souls are grouped in batches; they look out for each other

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[1] Al-Majlisi: *Biḥār al-Anwār* 74/266 h.6, 74/265 h.5, 67/75 h.11, 74/276 as quoted from Al-Kulayni: *al-Kāfi* 2/166 h.2 and al-Barqī: *al-Maḥāsin* 1/133 h.10.

[2] Al-Kulayni: *al-Kāfi* 2/166 h.7, Al-Majlisi: *Biḥār al-Anwār* 74/271 h.11, 74/276 h.8 as quoted from al-Barqī: *al-Maḥāsin* 1/134 h.12.

like horses. They feel familiar with those whom they know well and disagree with those whom they disapprove of. If a believer entered a mosque filled with people amongst whom there was but one another believer, his soul would incline towards that believer until he would go and sit besides him.[1]

٩٠ - وعن أبي عبد الله عليه السلام قال:

لا والله، لا يكونُ المؤمن مؤمناً أبداً حتىّ يكونَ لأخيه مثل الجسدِ إذا ضرب عليه عرقٌ واحد تداعت له سائرُ عروقه.

90. It has been reported that Abū 'Abd Allah [a.s] said:

Nay, by Allah! A believer is not a true believer ever until he acts as the body of his brother; when one vein in it is struck, it evokes the rest of the body.[2]

٩١ - وعنه عليه السلام قال:

لكُلّ شيءٍ شيءٌ يستريحُ إليه، وإنّ المؤمنَ يستريح إلى أخيهِ المؤمنِ كما يستريحُ الطّيرُ إلى شَكله.

91. It has been reported that Abū 'Abd Allah [a.s] said:

For everything, there is a thing that gives it comfort; and a believer finds rest in the company of his fellow believer just as a bird finds comfort amongst its own kind.[3]

٩٢ - وعن أبي عبد الله عليه السلام قال:

المؤمنونَ في تبارّهِم وتراحمِهِم و تعاطُفِهم كمثلِ الجسدِ إذا اشتكى تداعى له سائرُه بالسّهر والحُمّى.

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[1] Al-Majlisi: *Biḥār al-Anwār* 74/273 h.16.

[2] *Al-Mustadrak* 2/93 h. 10 and Al-Majlisi: *Biḥār al-Anwār* 74/274 h.17, 47/233 h.30.

[3] Al-Majlisi: *Biḥār al-Anwār* 74/274 h.18.

92. It has been reported that Abū 'Abd Allah [a.s] said:

The believers in their reverence, affection and compassion for each other are like one body; when it falls ill, it affects all over with restlessness and fever."[1]

[1] Al-Majlisi: *Biḥār al-Anwār* 74/274 h.19 and *al-Mustadrak* 2/410.

Chapter 4

THE RIGHTS OF A BELIEVER ON A FELLOW BELIEVER

٤ ـ باب حق المؤمن على أخيه

٩٣ - عن المعلى بن خنيس قال: قلت لأبي عبد الله عليه السلام ما حق المؤمن على المؤمن؟ قال: إني عليك شفيق، إني أخاف أن تعلم ولا تعمل وتضيع ولا تحفظ قال: فقلت: لاحول ولا قوة إلا بالله. قال:

للمؤمنِ على المؤمن سبعةُ حقوق واجبة، وليس منها حق إلاّ وهو واجب على أخيه؛ إنْ ضيَّعَ منها حقاً خرج من ولاية الله وترك طاعتَه ولم يكن له فيها نصيبٌ. أيسرُ حقٍّ منها أن تحبَّ له ما تحبُّ لنفسك وأن تكرهَ له ما تكرهه لنفسك. والثاني أن تُعينه بنفسِك ومالِك ولسانِك ويدَيك ورِجليك. والثالثُ أن تتَّبعَ رضاه وتجتنبَ سخَطَه وتُطيعَ أمره. والرابعُ أنْ تكونَ عينَه ودليلَه ومِرآته. والخامسُ أن لا تَشبعَ ويجوع وتروى ويظمأ وتكتسي ويعرى. والسادسُ أن يكونَ لك خادمٌ وليس له خادمٌ ولك امرأةٌ تقوم عليكَ وليس له امرأةٌ تقوم عليه؛ أنْ تبعثَ خادمَك يغسِل ثيابَه ويصنع طعامَه ويهيئ فراشَه. والسابعُ أن تبرَّ قسمَه وتُجيبَ دعوتَه وتعودَ مرضتَه وتشهدَ جنازتَه، وإن كانت له حاجةٌ تبادرُ مبادرةً إلى قضائها ولا تكلّفه أن يسألكَها، فاذا فعلتَ ذلك وصَلتَ ولايتَك لولايته وولايتَه بولايتِك.

93. It has been reported that al-Mu'allā ibn Khunays said: I said to Abū 'Abd Allah [a.s], 'What is the right of a believer

on a fellow believer?' 'I feel sympathy for you,' he replied, 'I fear that you would know and not act upon it and you would neglect it and not safeguard it.' I said, 'There is no power and no strength except with Allah!'

Believers have seven obligatory rights incumbent on each other,' Abū 'Abd Allah [a.s] said, 'each of these rights are mandatory on brothers-in-faith to fulfill. If he (a believer) omits any right from these, he has come out of the guardianship of Allah and has forsaken obedience to Him. The simplest of these rights is that you should love for him (your brother-in-faith) what you love for yourself and you should despise for him what you despise for yourself. The second is that you should help him with your self, your wealth, your tongue, your hands and your feet. The third is that you should pursue what pleases him and avoid his displeasure and obey his command. The fourth is that you should be his eyes, his guide and his mirror. The fifth is that you should not fill your stomach whilst he is hungry, you should not be quenched whilst he is thirsty and you should not clothe yourself whilst he is naked. The sixth is that if you should have a servant whilst he does not have one and you should have a maid to serve you and he does not have a maid to serve him; you should send over your servant to wash his clothes and prepare his food and bedding. The seventh is that you keep his vows, answer his calls, respond when he invites you, visit him when he is ill and accompany his bier; and if he should have a need, you should rush to fulfill it and not give him the trouble to ask you for it.

When you have done all these, then your friendship unites with his friendship and his friendship with yours.

وعن المعلى مثله، وقال في حديثه: فإذا جعلتَ ذلك وصَلتَ ولايتَك بولايته وولايته بولايةِ الله ﷻ.

Another tradition has reported that Mu'allā said that the Imam added, 'When you have done that, your friendship is then joined to his; and his friendship is joined to Allah's.'[1]

٩٤ – عن عيسى بن أبي منصور قال: كنت عند أبي عبد الله عليه السلام أنا وعبد الله بن أبي يعفور وعبد الله بن طلحة، فقال عليه السلام إبتداء: يا ابن أبي يعفور، قال رسول الله صلى الله عليه وآله:

ستُ خصال مَن كُنّ فيه كان بين يدي الله عزّ وجلّ وعن يمين الله عزّ وجلّ.

قال ابن أبي يعفور: وما هي؟ جعلت فداك. قال:

يُحبّ المرءُ المسلم لأخيه ما يُحبُّ لأعزّ أهله ويكره المرءُ المسلم لأخيه ما يكره لأعزّ أهله ويناصحه الولاية.

فبكى ابن أبي يعفور وقال: كيف يناصحه الولاية؟ قال:

يا ابن أبي يعفور، إذا كان منه بتلك المنـــزلة بَثّه همَّهُ؛ هَمَّ لهمّه وفرِحَ لفرحه إنْ هو فرحَ وحزنَ لحُزنه إنْ هو حزنَ فإنْ كان عندَه ما يفرّجُ عنهُ فرَّجَ عنه وإلاّ دعا الله له.

94. It has been related that 'Īsā ibn Abū Manṣūr said: 'Abd Allah ibn Abū Ya'fūr, 'Abd Allah ibn Ṭalḥa and I were with Abū 'Abd Allah [a.s] when he spoke unprompted:

'O Ibn Abu Ya'fūr, the Messenger of Allah [a.s] has said: One who has six qualities shall be (placed) before Allah [M.G] and on His right side.' 'May I be ransomed for you!

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[1] *Al-Mustadrak* 2/93 h.11, Shaykh al-Mufīd: *al-Ikhtiṣāṣ* 26 and 238 h.40, al-Majlisi: *Biḥār al-Anwār* 74/224 h.12 [as quoted from Shaykh al-Ṣadūq: *al-Khiṣāl* 350 h.26, Shaykh al-Ṭūsī: *al-Amālī* 1/95 h. 3, al-Kulayni: *al-Kāfi* 2/169 h.2 and Ibn Zahrah: *al-Arba`ūn* h.20.

What are they?" asked Ibn Abū Ya'fūr.

The Imam [a.s] said, 'The first is that a Muslim should love for his brother-in-faith what he loves for the dearest person in his family; and a Muslim should detest for his brother what he detests for the dearest in his family; and he should be sincere to him.'

At this point, Ibn Abū Ya'fūr wept and asked, 'How should he be sincere to him?'

'O' Ibn Abu Ya'fūr,' the Imam [a.s] responded, 'when the brother-in-faith is in a state of anxiety, he should share his anxiety; and if he is joyful, he should share his joy. If he is grieved, he should share his grief; and if he is able to relieve him of distress, he should do so, otherwise he should pray to Allah for him.

قال: ثم قال أبو عبد الله عليه السلام:

ثلاثٌ لكم وثلاثٌ لنا: أنْ تعرِفوا فضلَنا وأنْ تطَأوا أعقابَنا وتنظُروا عاقبتَنا، فمَن كان هكذا كان بين يَدَي الله فيستضيء بنورِهم مَن هو أسفلُ منهُم، فأمّا الّذين عن يمين الله فلو أنهُم يراهم مَن دونهم لم يُهنّئهم العيشَ ممّا يرَون من فضلِهم.

فقال ابن أبي يعفور: ما لهم فما يرونهم وهم عن يمين الله! قال:

يا ابن أبي يعفور، إنهم محجوبون بنورِ الله. أما بلَغَك حديث أنّ رسول الله صلى الله عليه وآله كان يقولُ: إنّ المؤمنين عن يمين الله وبين يدي الله، وجوهُهم أبيضُ من الثّلج وأضوَء من الشمسِ الضّاحية، فيَسألُ السائلُ:مَن هؤلاء؟ فيقال: هؤلاءِ الذين تحابّوا في جلالِ الله.

Then, Abū 'Abd Allah [a.s] said, 'These three qualities are for you and the remaining three qualities are for us: you should recognize our superiority, you should tread in our

footsteps, and you should await for our future rule. So, whoever has had all these qualities shall be before Allah; and by their radiance, those below them will be illumined. As for those who shall be on the right side of Allah, they shall be such that if others happen to see their status, they would find life unbearable because of what they would witness of their the former's superiority.'

So, Ibn Abū Ya'fūr asked, 'Why would they not be seen by others if they were on the right side of Allah?'

The Imam [a.s] replied, 'They shall be covered with the light of Allah. Have you not heard the tradition that the Messenger of Allah [a.s] used to say: Indeed, the Believers shall be on the right side and before Allah, and their faces shall be whiter than snow and more radiant than the shining Sun? And people will ask: Who are they? And it will be said: These are those who loved each other for the sake of Allah.'[1]

٩٥ – وعن أبي عبد الله عليه السلام قال:

واللهِ، ما عُبِدَ اللهُ بشيء أفضلَ من أداء حقّ المؤمن. إنّ المؤمنَ أفضلُ حقّاً مِن الكعبة.

95. It has been reported that Abū 'Abd Allah [a.s] said:

By Allah (I swear), never has Allah been worshipped with anything better than fulfilling the rights of a believer. A believer has more rights than the Ka'bah.[2]

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[1] *Al-Mustadrak* 2/93 h.12, al-Ḥurr al-'Āmilī: *Wasā'il al-Shī'ah* 8/542 h.3 and al-Majlisi: *Biḥār al-Anwār* 74/251 h.47 [as quoted from al-Kulayni: *al-Kāfī* 2/172 h.9 with little difference.]

[2] Al-Majlisi: *Biḥār al-Anwār* 74/222 [as quoted from Shaykh al-Mufīd: *al-Ikhtiṣāṣ* 23].

وقال: إنَّ المؤمنَ أخو المؤمنِ؛ عينُه ودليلُه، فلا يخونه ولا يخذُله. ومِن حقَ المُسلم على المُسلمِ أن لا يشبعَ ويجوع أخوه ولا يروى ويعطش أخوه ولا يلبسَ ويعرى أخوه. وما أعظمَ حقَ المسلم على أخيه المسلم!

And he said: "A believer is the brother of the other believer; his eyes and his guide. He neither cheats him nor deserts him.[1] And of the rights of a Muslim on another Muslim is that he should not eat his fill while his brother is hungry, he should not drink water while his brother is thirsty and should not dress himself while his brother has no clothes. How great the right of a Muslim on his Muslim brother is![2]

وقال: أحبب لأخيكَ المُسلمِ ما تحبّ لنفسكَ، وإذا احتجتَ فَسَلْهُ، وإذا سألك فأعطه، ولا تملّه خيراً ولا يملّه لك، كُن له ظهيراً فإنّه لك ظهيرٌ، إذا غاب فاحفَظْه في غَيبته، وإنْ شهِدَ زُرهُ وأجللهُ وأكرمْه، فإنّه منك وأنت منه، وإن كان عاتباً فلا تفارِقْه حتىّ تَسلّ سخيمتَه، وإنْ أصابه خيرٌ فاحمد الله ﷻ، وإن ابتُلِيَ فأعطِه، وتحَمَّل عنه وأعنهُ.

The Imam [a.s] also said: "Love for your Muslim brother what you love for yourself. If you are in need, ask him; and when he asks you, give him. Do not tire doing good to him as he does not tire for you. Be a support to him for he is a support to you. When he is away, safeguard his interests in his absence; and when he is present, visit him, show him respect and honor him, for he is from you and you are from him. If he is angry with you, do not leave him until you have removed his resentment. If good befalls him, thank Allah;

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[1] Al-Majlisi: *Biḥār al-Anwār* 74/311 h.67 [as quoted from Shaykh al-Mufīd: *al-Ikhtiṣāṣ* 21].

[2] Al-Majlisi: *Biḥār al-Anwār* 74/221 h.2 [as quoted from Shaykh al-Mufīd: *al-Ikhtiṣāṣ* 22].

and if he is afflicted, compensate him, relieve him of it and help him.[1]

٩٦ - وعن أبي عبد الله عليه السلام قال:

المؤمنُ أخو المؤمن يحقُّ عليه نصيحتُه ومواساتُه ومَنعُ عدوِّه منه.

96. It has been reported that Abū 'Abd Allah [a.s] said:

A believer is a brother to another believer and it is his right that he should counsel him, sympathize with him and prevent his enemies from harming him.[2]

٩٧ - وعن أبي عبد الله عليه السلام قال:

ما عُبِدَ اللهُ بشيء أفضلَ من أداء حقِّ المؤمنِ.

97. It has been reported that Abū 'Abd Allah [a.s] said:

Allah has never been worshipped with anything better than fulfilling the right of a believer.[3]

٩٨ - وعن أبي عبد الله عليه السلام قال: قال النبي صلى الله عليه وآله:

المُسلمُ أخو المسلمِ لا يخونُه ولا يخذِلُه ولا يعيبُه ولا يحرمُه ولا يغتابُه.

98. It has been reported that Abū 'Abd Allah [a.s] said: The Prophet [a.s] said:

A Muslim is a brother to the other Muslim; he must not

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[1] Al-Majlisi: *Biḥār al-Anwār* 74/234 h.43, al-Ḥurr al-`Āmilī: *Wasā`il al-Shī`ah* 8/545 h.8 [as quoted from al-Kulayni: *al-Kāfī* 2/170 h.5, Shaykh al-Ṣadūq: *al-Amālī* 194, Shaykh al-Mufīd: *al-Ikhtiṣāṣ* 42 and *al-Mustadrak* 2/92 h.3].

[2] *Al-Mustadrak* 2/92 h.4 and 412 h.3.

[3] *Al-Mustadrak* 2/92 h.1 [as quoted from Ibn al-Rāzī al-Īlāqī, *al-Ghāyāt* 72], al-Ḥurr al-`Āmilī: *Wasā`il al-Shī`ah* 8/542 h.1, al-Majlisi: *Biḥār al-Anwār* 74/243 h.42 [as quoted from al-Kulayni: *al-Kāfī* 2/170 h.4].

betray him, desert him, disgrace him, excommunicate him nor backbite him.[1]

٩٩ - وعنه عليه السلام قال:

إنّ من حقّ المسلم إن عطس أنْ يُسمّته وإنْ أولمَ أتاه وإنْ مرِضَ عادَه وإنْ ماتَ شهِدَ جَنازتَه.

99. It has been reported that Abū 'Abd Allah [a.s] said:

Amongst the rights of a Muslim is that when he sneezes, Allah's Name be invoked (to bless him); if he is in pain, he should be relieved of it; if he is sick, he should be visited; and if he dies, his bier should be accompanied.[2]

١٠٠ - وعن أبي جعفر عليه السلام قال: إن نفراً من المسلمين خرجوا في سفر لهم، فأضلوا الطريق فأصابهم عطش شديد فتيمموا ولزموا أصول الشجر، فجاءهم شيخ عليه ثياب بيض، فقال: قوموا، لا بأس عليكم، هذا الماء قال: فقاموا وشربوا فأرووا فقالوا له: من أنت رحمك الله؟ قال: أنا من الجن الذين بايعوا رسول الله صلى الله عليه وآله، إني سمعته يقول:

المُؤمنُ أخو المؤمنِ عينُه ودليلُه.

فلم تكونوا تضيعوا بحضرتي.

100. It has been reported that Abū Ja'far [a.s] said:

A group of Muslims left on a journey and lost their way. They were overcome with severe thirst; they began using the earth for ablution and sought shelter under a tree. An old man dressed in white came to them and said, 'Rise. You have nothing to worry about. Here is water.' So, they rose

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[1] *Al-Mustadrak* 2/92 h.5.

[2] *Al-Mustadrak* 2/92 h.6 and 72 h.3.

and drank until their thirst was quenched. They then asked, 'Who are you, may Allah have mercy on you?' He said, 'I am of the Jinn who paid allegiance to the Messenger of Allah [a.s]. I heard him saying, 'A believer is a brother to a believer, his eyes and his guide.' So, it is not right for you to perish in my presence.'[1]

١٠١ - عن سماعة قال: سألته عن قوم عندهم فضول وبإخوانهم حاجة شديدة وليس تسعهم الزكاة، وما يسعهم أن يشبعوا ويجوع إخوانهم، فان الزمان شديد، فقال:

المُسلمُ أخو المسلمِ؛ لا يظلمُه ولا يخذلُه ولا يحرمُه، ويحقُّ على المسلمين الاجتهادُ له والتّواصُلُ على العطف والمُواساةُ لأهلِ الحاجة والتّعطّفُ منكم، يكونونَ على أمرِ الله رُحماءَ بينهم مُتراحمين مُهمّين لما غابَ عنكُم من أمرِهم، على ما مَضى عليه معشرُ الأنصارِ على عهدِ رسولِ الله صلّى الله عليه وآله.

101. It has been narrated that Sumā'ah said: I asked him concerning people who have excess wealth whilst their brothers-in-faith have a severe need; and the money from the zakāt did not suffice them; and it was not proper that they were satiated while their brothers remained hungry. For the times were hard. So, the Imam [a.s] said:

A Muslim is the brother of the other Muslim. He does not do injustice to him nor does he desert him or deprive him. It is the duty of Muslims to strive for him (i.e. the poor Muslim), to be sympathetic and to help those in need. They should be merciful to each other as Allah has commanded them just as

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[1] *Al-Mustadrak* 2/92 h.6 and 72 h.7 and al-Majlisi: *Biḥār al-Anwār* 74/272 h.13 and 63/71 h.15 [as quoted from al-Kulayni: *al-Kāfi* 2/167 h.10].

the community of Anṣār during the era of the Messenger of Allah [a.s].[1]

١٠٢ - وعنه عليه السلام قال: سألناه عن الرجل لا يكون عنده إلا قوت يومه، ومنهم من عنده قوت شهر ومنهم من عنده قوت سنة، أيعطف من عنده قوت يوم على من ليس عنده شئ، ومن عنده قوت شهر على من دونه ومن عنده قوت سنة على من دونه على نحو ذلك، وذلك كله الكفاف الذي لا يلام عليه فقال عليه السلام:

هُما أمران، أفضلُكم فيه أحرصُكم على الرّغبَة فيه والأثَرة على نفسه. إنّ الله عزّ وجلّ يقولُ: ﴿وَيُؤْثِرُونَ عَلَىٰٓ أَنفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ﴾ وإلاّ لا يُلام عليه، واليدُ العليا خير من اليد السفلى، ويبدأ بمن يعول.

102. It has been narrated that the Imam [a.s] was asked, 'There are some among us who have only one day's food with them while some others have one month's food with them. But some of us have one year's food with them. Now, should those men who have one day's food give their food to those who have none or those who have one month's food to those who have only one day's food and so on?'

The Imam [a.s] said, 'There is no obligation; but those who are benevolent are superior. Allah says about His chosen creatures: 'They prefer others to their own selves even if they themselves need it. [Holy Quran 59/9]' If someone does not like to be benevolent, he will be condemned. But the

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[1] The first part of the narration is recorded in *al-Mustadrak* 2/92 h. 8 while the other part is on page 95 h.1 as well as al-Majlisi: *Biḥār al-Anwār* 74/256 h.53 al-Ḥurr al-`Āmilī: *Wasā`il al-Shī`ah* 8/542 h.2 [as quoted from al-Kulayni: *al-Kāfi* 2/174 h.15].

hand which gives is superior to that which takes. Charity should begin with the nearest one.'[1]

۱۰۳ – وعن أبي جعفر عليه السلام قال:

أيجئ أحدُكم إلى أخيهِ فيُدخِلُ يدَه في كيسه فيأخذُ حاجتَهُ فلا يدفعُه؟

فقلت: ما أعرف ذلك فينا، قال: فقال أبو جعفر عليه السلام:

فلا شئ إذَن.

قلت: فالهلكة إذا! قال:

إنَّ القَومَ لم يُعطَوا أحلامَهم بعدُ.

103. It has been reported that Abū Ja'far [a.s] asked:

Does any of you come to his brother, put his hand in his pocket and takes what he wants; and the other one does not stop him?'

I (the narrator) said, 'I do not know of that (happening) amongst us.' So, Abū Ja'far [a.s] said, 'Then (you have achieved) nothing.'

'Then (we are) doomed!' I exclaimed.

'The community (of believers) have not attained maturity in their understanding yet,' he remarked.[2]

۱۰٤ – وعن أمير المؤمنين عليه السلام قال:

قَد فرضَ اللهُ التَمحُّلَ على الأبرار في كتابِ الله.

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[1] *Al-Mustadrak* 1/539 h.1, al-Kulayni: *al-Kāfī* 4/18 h.1 and al-Ḥurr al-`Āmilī: *Wasā`il al-Shī`ah* 6/301 h.5.

[2] *Al-Mustadrak* 1/539 h.5, al-Ḥurr al-`Āmilī: *Wasā`il al-Shī`ah* 6/299 h.5 and 3/424 h.2 and al-Majlisi: *Biḥār al-Anwār* 74/254 h.51 [as quoted from al-Kulayni: *al-Kāfī* 2/173 h.13].

قيل: وما التمحل؟ قال:

إذا كان وجهُك آثرَ عن وجهِه التمستَ لهُ.

وقال عليه السلام في قول الله عزّ وجلّ: ﴿وَيُؤْثِرُونَ عَلَىٰٓ أَنفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ﴾ قال:

لا تستأثِر عليه بما هو أحوجُ إلَيه منك.

104. It has been reported that Amīr al-Mu'minīn [a.s] said:

'Allah, in His Book, has made forbearance obligatory on the righteous.' Some asked, 'What does forbearance constitute?'

'It is when you request others for those who are less needy than you yourself,' he replied.[1]

Concerning the words of Allah [M.G]: 'They prefer others to themselves even if they themselves are needy [Holy Quran 59/9],' he [a.s] said, 'Do not prefer yourself to him (i.e. your brother-in-faith) in what he is in greater need of than you.'[2]

١٠٥ – وعن أبي عبد الله عليه السلام قال:

إنّ المُسلمَ أخو المسلم؛ لا يظلِمُه ولا يخذُلُه ولا يعيبُه ولا يغتابُه ولا يحرِمُه ولا يخونُه.

105. It has been reported that Abū 'Abd Allah [a.s] said:

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[1] *Al-Mustadrak* 1/539 h.2 and 2/411 h.1, al-Majlisi: *Biḥār al-Anwār* 74/245 h.51, 74/222 h.6, al-Qummi: *al-Tafsīr* 104 and al-Ḥurr al-`Āmilī: *Wasā`il al-Shī`ah* 11/594 h.2.

[2] *Al-Mustadrak* 1/539 h.2.

A Muslim is a brother to the other Muslim; he must not do injustice to him, desert him, disgrace him, backbite him, deprive him nor cheat him.[1]

وقال: لِلمُسلمِ على أخيه مِن الحقِّ أن يُسلِّمَ عليه إذا لقيَهُ ويعودُه إذا مرِضَ وينصَحُ له إذا غابَ ويُسَمِّتُه إذا عطسَ ويُجيبُه إذا دعاه ويُشيِّعُه إذا ماتَ.

He also said: It is the right of a Muslim on his (Muslim) brother that he greets him when they meet, comes to see him when he is ill, guards his interest in his absence, blesses him when he sneezes, answers him when he calls him and attends his funeral when he dies.[2]

١٠٦ – وعن أبي جعفر عليه السلام أنه قال لأبي اسماعيل:

يا أبا إسماعيلُ، أرأيتَ فيمن قبلَكُم إذا كان الرجُلُ ليس عنده رِداءٌ وعند بعض إخوانه فَضلُ رداء أيطرحُه عَليه حتىَ يُصيبَ رداءً؟

قال: قلت: لا، قال:

فإذا كان ليسَ له إزارٌ أيُرسِلُ إليه بعضُ إخوانِه بإزارٍ حتى يُصيبَ إزاراً؟ قلت:

لا، فضرب يده على فخذه، ثم قال:

ما هؤلاء بإخوان.

106. It has been related that Abū Ja'far [a.s] said to Abū Ismā'īl, 'O Abu Ismā'īl: do your acquaintances who possess an excess dress give it to their friend who does not possess

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[1] Al-Majlisi: *Biḥār al-Anwār* 74/273 h.14 and al-Ḥurr al-`Āmilī: *Wasā`il al-Shī`ah* 8/597 h.5 as quoted from al-Kulayni: *al-Kāfi* 2/167 h.11.

[2] *Al-Mustadrak* 2/93 h.9, 2/72 h.3 and 3/85 h.6 and al-Ḥurr al-`Āmilī: *Wasā`il al-Shī`ah* 8/459 h.1 as quoted from al-Kulayni: *al-Kāfi* 2/653 h.1; yet with little difference.

any until he would possess one?' 'No,' I replied. 'What if such a person does not possess a loincloth; will they send him one until he would be able to possess one?' he asked. 'No,' I replied. He then slapped his hand on his thigh and said, 'These are thus not brothers!'[1]

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[1] Warrām: *Tanbīh al-Khawāṭir wa Nuzhat al-Nawāẓir* 2/85.

Chapter 5

THE REWARD OF HELPING A BELIEVER, RELIEVING HIM OF DISTRESS AND SHOWING HIM KINDNESS

٥ ـ باب ثواب قضاء حاجة المؤمن وتنفيس كربه وإدخال الرفق عليه

١٠٧ - عن أبي عبد الله عليه السلام قال:

مَن مَشى لامرئٍ مُسلمٍ في حاجته فنصَحَه فيها كتبَ اللهُ له بكُلِّ خُطوةٍ حسنةً ومحى عنه سيّئةً، قُضيَت الحاجةُ أم لم تُقضَ. فإنْ لم ينصَحْه فقَد خانَ اللهَ ورسولَه وكانَ رسولُ الله صلى الله عليه وآله خصمَه.

107. It has been reported that Abū ʻAbd Allah [a.s] said:

One who goes along with a Muslim to help him and counsels him accordingly, Allah will write for him, for every step (he takes), a good deed and erases from him a misdeed regardless of whether he succeeds in helping him or not. If he does not counsel him sincerely, then he has betrayed Allah and His Messenger, and it is the Messenger of Allah [a.s] who will litigate against him.[1]

١٠٨ - وعن أبي عبد الله عليه السلام:

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[1] *Al-Mustadrak* 2/412 h.2, 2/407 h.1 and al-Majlisi: *Biḥār al-Anwār* 74/315 h.72 as quoted from al-Ṣūrī: *Qaḍā al-Ḥuqūq* with little difference.

إنّ الله ﷻ انتخَب قوماً مِن خلقِه لقَضاءِ حوائجِ فُقراءَ من شيعةِ علي عليه السلام لِيُثيبَهم بذلك الجنَّةَ.

108. It has been narrated that Abū 'Abd Allah said:

Allah has elected some people from His creation for fulfilling the needs of the destitute amongst the Shī'ah of 'Alī [a.s] that He may reward them for that with Paradise.[1]

١٠٩ – وعن أبي عبد الله عليه السلام قال:

أيّما مؤمنٍ نفَّسَ عن مؤمنٍ كُربَةً نَفَّس اللهُ عنه سَبعين كُربَةً من كُربِ الدّنيا وكربِ يوم القِيامة.

109. It has been reported that Abū 'Abd Allah [a.s] said:

Any believer who relieves a distress from another believer, Allah will relieve seventy distresses from him, of the distresses of the world and the distresses of the Day of Resurrection.

قال: ومَن يَسَّر عَلى مؤمِنٍ وهو مُعسِرٌ يَسَّر اللهُ له حَوائجَ الدُّنيا وَالآخرَةِ ومَن سَترَ على مؤمنٍ عورَةً سترَ اللهُ عليه سَبعينَ عَورة من عَوراته الّتي يخلفها في الدّنيا والآخرة.

He also said: One who brings ease to a believer in straitened circumstances, Allah will make easy for him the needs of the world and the hereafter; and one who hides the fault of a believer, Allah will conceal seventy faults that he leaves behind, in the world and in the hereafter.

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[1] *Al-Mustadrak* 2/406 h.5, al-Majlisi: *Biḥār al-Anwār* 74/323 h.91 and al-Ḥurr al-`Āmilī: *Wasā`il al-Shī`ah* 11/576 h.2 as quoted from al-Kulayni: *al-Kāfi* 2/193 h.2; yet with little difference in the series of narration.

قال: وإنَّ اللهَ لفي عَون المؤمن ما كانَ المؤمنُ في عَون أخيه المؤمن، فانتفعوا في العِظة وارغَبوا في الخَير.

He also said: Indeed, Allah continues to aid a believer as long as he continues to aid his fellow believer; therefore, benefit from the exhortation and seek the good (of doing this).[1]

١١٠ - وعن أبي جعفر عليه السلام قال:

مَن خَطا في حاجَة أخيه المسلمِ بخطوَةٍ كتَبَ اللهُ له بها عَشرَ حَسنات وكانَت له خيراً مِن عتقِ عَشرَ رقاب وصيامِ شَهرٍ وَاعتكافه في المسجد الحَرام.

110. It has been reported that Abū Ja'far [a.s] said:

One who takes one step in fulfilling the need of his Muslim brother, Allah writes for him ten good deeds and it is better for him than freeing ten slaves, and fasting for a month and performing *i'tikāf* (isolation for worship) in the Sacred Mosque (of Makkah).[2]

١١١ - وعن أبي عبد الله عليه السلام قال:

قَضاءُ حاجةِ المؤمنِ خيرٌ من حملانِ ألف فَرَس في سبيل الله عزّ وجلّ وعتقِ ألف نَسَمة.

111. It has been reported that Abū 'Abd Allah [a.s] said:

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[1] *Al-Mustadrak* 2/408 h.1 as quoted from al-Kulayni: *al-Kāfi* 2/200 h.5. A similar narration is recorded in al-Majlisi: *Biḥār al-Anwār* 74/322 h.89 and 75/20 h.16, Shaykh al-Sadūq: Thawāb al-A`māl 163 h.1 and al-Ḥurr al- Āmili: *Wasā`il al-Shī`ah* 11/586 h.2.

[2] *Al-Mustadrak* 2/408 h.2.

To fulfill the need of a believer is better than providing one thousand horses in the way of Allah and freeing one thousand slaves.[1]

وقال: ما مِن مؤمن يمشي لأخيه في حاجة إلاّ كتبَ الله له بكُلّ خُطوة حَسنةً وحَطّ بها عنه سيّئةً ورَفعَ له بها دَرجةً.

He also said: If any believer goes out to help his brother, Allah writes for him a good deed for every step (he takes) and erases from him a sin and elevates him a degree.[2]

وما مِن مؤمن يُفرّج عن أخيه المؤمن كُربةً إلاّ فرَّجَ الله عنه كُربةً مِن كُربِ الآخرة، وما مِن مؤمن يُعينُ مظلوماً إلاّ كان ذلكَ أفضَلَ من صيام شَهر واعتكافه في المسجد الحَرام.

And any believer who relieves his fellow believer of a distress, Allah will relieve him of a distress in the hereafter. And if any believer comes to the aid of one who is oppressed, that would be better than fasting for a whole month and performing i'tikāf in the Sacred Mosque (in Makkah).[3]

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[1] *Al-Mustadrak* 2/407 h.2 (26), al-Majlisi: *Biḥār al-Anwār* 74/324 h.92, al-Ḥurr al-`Āmilī: *Wasā`il al-Shī`ah* 11/580 h.1 [as quoted from al-Kulayni: *al-Kāfī* 2/193 h.3], Shaykh al-Mufīd: *al-Ikhtiṣāṣ* 21 and Shaykh al-Ṣadūq: *Muṣādaqat al-Ikhwān* 38 h.3.

[2] *Al-Mustadrak* 2/407 h.2 (27), al-Majlisi: *Biḥār al-Anwār* 74/333 h.109, al-Ḥurr al-`Āmilī: *Wasā`il al-Shī`ah* 11/583 h.5 [as quoted from al-Kulayni: *al-Kāfī* 2/197 h.5] and Shaykh al-Mufīd: *al-Ikhtiṣāṣ* 22. A similar narration with is recorded in al-Majlisi: *Biḥār al-Anwār* 74/311.

[3] *Al-Mustadrak* 2/408 h.2, al-Majlisi: *Biḥār al-Anwār* 74/311 as quoted from Shaykh al-Mufīd: *al-Ikhtiṣāṣ* 22.

١١٢ - عن نصر بن قابوس قال: قلت لأبي الحسن الماضي عليه السلام: بلغني عن أبيك أنه أتاه آت فاستعان به على حاجته، فذُكِرَ له أنه معتكف، فأتى الحسن عليه السلام، فذكر له ذلك، فقال:

أما عَلِمْتَ أنّ المشيَ في حاجةِ المؤمن خيرٌ من اعتكافِ شهرينِ مُتَتابعَين في المَسجدِ الحرام بصِيامِهما.

112. It has been related that Naṣr ibn Qābūs said: I said to Abū al-Ḥasan (Imam al-Kāẓim [a.s]), 'I have come to know that someone once came to your grandfather (Imam al-Ḥusayn [a.s]) asking for help, but he was informed that he (al-Ḥusayn) was in a state of *i'tikāf*. So, he came to al-Ḥasan [a.s] and mentioned it to him. Al-Ḥasan said, 'You should have known that going to help a believer is better than two consecutive months of *i'tikāf* in the Sacred Mosque (in Makkah) whilst fasting for these two months.'

ثم قال أبو الحسن عليه السلام:

ومِن إعتكاف الدهر.

Abū al-Ḥasan [a.s] added, 'Moreover, it is better than performing *i'tikāf* for the whole lifetime.'[1]

١١٣ - وعن رجل من حلوان قال: كنت أطوف بالبيت، فأتاني رجل من أصحابنا فسألني قرض دينارين، وكنت قد طفت خمسة أشواط، فقلت له: أتم اسبوعي ثم أخرج، فلما دخلت في السادس إعتمد علي أبو عبد الله عليه السلام، و وضع يده على منكبي، قال: فاتممت سبعي ودخلت في الآخر لاعتماد أبي عبد الله عليه السلام علي، فكنت كلما جئت إلى الركن أومأ إلي

[1] *Al-Mustadrak* 2/408 h.6 and al-Majlisi: *Biḥār al-Anwār* 74/235 h.123.

الرجل، فقال أبو عبد الله عليه السلام: من كان هذا يومي إليك؟ قلت: جعلت فداك هذا رجل من مواليك، سألني قرض دينارين، قلت: اتم أسبوعي وأخرج إليك، قال: فدفعني أبو عبد الله عليه السلام وقال: إذهب فأعطهما إياه، فظننت أنه قال: فأعطهما إياه لقولي قد أنعمت له، فلما كان من الغد دخلت عليه وعنده عدة من أصحابنا يحدثهم، فلما رآني قطع الحديث وقال:

لأَنْ أمشيَ مع أخ لي في حاجة حتىَ أقضي له أحَبُّ إليَّ من أن أعتقَ ألفَ نسَمة وأحمِلَ على ألف فرسٍ في سبيل الله مُسرّجة ملجمة.

113. It has been reported that a man from Ḥulwān said: I was circumambulating the Sacred House (i.e. the Ka'bah) when a man came to me from amongst our companions and asked me to lend him two Dinars. I had completed five rounds and said to him, 'when I finish my seven rounds, I will come out.' When I started the sixth round, I was approached by Abū 'Abd Allah [a.s]. He put his hand on my shoulder (circumambulating with me). I finished my seven and started another round because Abū 'Abd Allah [a.s] was leaning on me; and every time I passed the Rukn, the man waiting for the loan signaled to me. Abū 'Abd Allah [a.s] thus said to me, 'who is that man beckoning you?' 'May I be ransomed for you,' I said, 'this is one of your associates. He asked me for a loan of two Dinars and I asked him to wait until I finish my seven rounds.' Abū 'Abd Allah [a.s] said, 'Go and give it to him.' Anyhow, I thought he said so because I had promised the man; but the next day, I visited him when he was encompassed by a group amongst our companions to whom he was talking. When he saw me, he interrupted his speech and said, 'For me, to walk with my brother in his need until I fulfill it for him is more preferable than freeing one thousand slaves and providing one thousand horses in

the way of Allah, all saddled and reined (i.e. fully equipped).'[1]

١١٤ - وعن أبي جعفر عليه السلام قال: قال رسول الله صلى الله عليه وآله:

مَن سرَّ مؤمناً فقد سرّني ومَن سرّني فقد سرَّ الله.

114. It has been reported that Abū Ja'far [a.s] said that the Messenger of Allah [a.s] said:

One who makes a believer happy has in fact made me happy; and one who makes me happy has in fact made Allah happy.[2]

١١٥ - عن مسمع قال: سمعت الصادق عليه السلام يقول:

مَن نفّسَ عن مؤمن كُربةً من كُربِ الدنيا نَفّسَ الله عنه كُربة من كُربِ الآخرة وخَرجَ مِن قبره وهو ثَلِجُ الفؤاد.

115. It has been related that Musmi' said: I heard al-Ṣādiq [a.s] saying:

Whoever relieves a believer of a worldly anxiety, Allah will dispel from him a distress of the hereafter and he will come forth from his grave whilst he is delighted."[3]

١١٦ - وعن أبي عبد الله عليه السلام قال:

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[1] *Al-Mustadrak* 2/152 h.3 and al-Majlisi: *Biḥār al-Anwār* 74/315 as quoted from al-Ṣūrī: *Qaḍā' al-Ḥuqūq*.

[2] *Al-Mustadrak* 2/404 h.2, al-Majlisi: *Biḥār al-Anwār* 74/287 h.14, al-Ḥurr al-'Āmilī: *Wasā'il al-Shī'ah* 11/569 h.1 [as quoted from al-Kulayni: *al-Kāfi* 2/188 h.1] and Shaykh al-Ṣadūq: *Muṣādaqat al-Ikhwān* 52 h.9.

[3] *Al-Mustadrak* 2/408 h.3, al-Majlisi: *Biḥār al-Anwār* 7/198 h.71, 74/321 h.87 [as quoted from al-Kulayni: *al-Kāfi* 2/199 h.3], 74/386 h.105 and 75/22 h.23 [as quoted from Shaykh al-Ṣadūq: Thawāb al-A'māl 179 h.1] and al-Ḥurr al-'Āmili: *Wasā'il al-Shī'ah* 11/587 h.4.

مَن طافَ بهذا البيت أسبوعاً كتب الله ﷻ له ستّةَ آلاف حسنة ومحى عنه ستة آلاف سيئة ورفعَ له ستة آلاف درجة.

وفي رواية ابن عمار: وقضى له ستة آلاف حاجة.

116. It has been reported that Abū 'Abd Allah [a.s] said:

One who circumambulates around this House (i.e. the Ka'bah) seven times, Allah will write for him six thousand good deeds and erase six thousand misdeeds and elevate him six thousand degrees.[1]

According to Ibn 'Ammār's narration, 'And fulfill for him six thousand needs.'

وقال أبو عبد الله عليه السلام:

لَقضاءُ حاجَة المُؤمن خيرٌ مِن طواف وطواف.. حتى عَدَّ عشر مرات.

Then Abū 'Abd Allah [a.s] said:

Fulfilling the need of a believer is better than circumambulating and circumambulating..." he repeated ten times.

١١٧ - وقال أبو عبد الله عليه السلام:

لَقضاءُ حاجةِ المؤمن خَير من عِتقِ ألف نسمَة ومن حملان ألف فَرَس في سبيلِ الله.

117. Abū 'Abd Allah [a.s] also said:

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[1] *Al-Mustadrak* 2/147 h.5, al-Majlisi: *Biḥār al-Anwār* 74/326 h.95 and 97 and al-Ḥurr al-'Āmilī: *Wasā'il al-Shī'ah* 11/581 h.3 and 4 [as quoted from al-Kulayni: *al-Kāfi* 2/194 h.6].

Fulfilling the need of a believer is better than freeing one thousand slaves and better than providing one thousand horses in the way of Allah.[1]

١١٨ - وعن أبي جعفر عليه السلام:

مَن قضى لمسلم حاجتَه ناداه الله عزّ وجلّ: ثوابُك عَليَّ ولا أرضى لك ثواباً دون الجنّة.

118. It has been reported that Abū Ja'far [a.s] said:
One who fulfils the need of a Muslim will be called out to by Allah [M.G] saying, 'your reward is upon Me and I shall not be satisfied with a reward for you less than Paradise.[2]

١١٩ - وعن أبي عبد الله عليه السلام قال:

أيّما مؤمنٍ سأله أخوه المؤمنُ حاجتَه وهو يقدِر على قضائها فَردَّهُ منها سلَّطَ الله عليه شُجاعاً في قبره ينهَشُ من أصابعه.

119. It has been reported that Abū 'Abd Allah [a.s] said:

If any believer asks his fellow brother to help him and he refuses while he is able to do, Allah will impose on him a serpent in his grave to bite his fingers.[3]

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[1] The same as the first statement of narration No. 111.

[2] *Al-Mustadrak* 2/406 h.6, al-Majlisi: *Biḥār al-Anwār* 74/285 h.8 [as quoted from al-Ḥimyari al-Qummi: *Qurb al-Isnād* 19], 74/305 h.54 [as quoted from Shaykh al-Ṣadūq: *Thawāb al-A`māl* 223], 74/312 h.68 [as quoted from Shaykh al-Mufīd: *al-Ikhtiṣāṣ* 184], 74/326 h.96 [as quoted from al-Kulayni: *al-Kāfi* 2/194 h.7] and al-Ḥurr al-`Āmilī: *Wasā`il al-Shī`ah* 11/576 h.4.

[3] *Al-Mustadrak* 2/406 h.7, al-Majlisi: *Biḥār al-Anwār* 74/319 [as quoted from Ibn Fahad al-Ḥilli: *`Uddat al-Dā`ī* 178], 75/177 h.13 [as quoted from Shaykh al-Ṣadūq: *al-Amālī* 2/278 h.36] and Warrām: *Tanbīh al-Khawāṭir wa Nuzhat al-Nawāẓir* 2/80.

١٢٠ - وعن أبي جعفر عليه السلام قال:

مَن قضى لأخيه المؤمن حاجةً كتب الله بها عشرَ حسنات ومحى عنه عشر سيئات ورفع له بها عشر درجات وكان عِدلَ عشرِ رقاب وصومِ شهرٍ واعتكافه في المسجد الحرام.

120. It has been reported that Abū Ja'far [a.s] said:

One who fulfils a need for his Muslim brother, Allah records for him ten good deeds and erases from him ten misdeeds and elevates him ten degrees and it is equal to freeing ten slaves and fasting and *i'tikāf* in the Sacred Mosque for one month."[1]

١٢١ - وعن الصادق عليه السلام:

مَن فرَّجَ عن أخيه المسلم كُربةً فرّج الله عنه كُربة يوم القيامة ويخرجُ من قبره مثلوجَ الصدر.

121. It has been related that al-Ṣādiq [a.s] said:

One who relieves a distress from his Muslim brother, Allah will remove a distress from him on the Day of Resurrection and he shall come forth from his grave delighted.[2]

١٢٢ - وعن أبي إبراهيم الكاظم عليه السلام قال:

مَن فرَّجَ عن أخيه المسلم كُربةً فرّج الله عنه كُربة يوم القيامة.

122. It has been related that Abū Ibrāhīm Mūsā al-Kāẓim [a.s] said:

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[1] *Al-Mustadrak* 2/407 h.3.

[2] *Al-Mustadrak* 2/408 h.4.

One who relieves his Muslim brother of a distress, Allah will compensate him for it (by relieving him) of a distress on the Day of Resurrection.[1]

١٢٣ - وعن أبي جعفر عليه السلام قال: فيما ناجي الله به عبدَه موسى بن عمران أن قال:

إنّ لي عِباداً أُبيحهُم جنّتي وأحكّمُهم فيها.

قال موسى: يا رب من هؤلاء الذين تبيحهم جنتك وتحكمهم فيها؟ قال:

مَن أدخل على مؤمنٍ سروراً.

ثم قال:إنّ مؤمناً كان في مملكة جبار وكان مولعا به فهرب منه إلى دار الشرك، ونزل برجل من أهل الشرك فألطفه وأرفقه وأضافه. فلما حضره الموت، أوحى الله عزو جل إليه:

وعِزّتي وجلالي، لو كان في جنتي مسكَنٌ لمشرِكٍ لأسكنتُكَ فيها، ولكنّها مُحرَّمةٌ على مَن مات مشركاً، ولكن يا نارُ هارِبيه ولا تُؤذيه.

قال: ويؤتى برزقه طرفي النهار، قلت: من الجنة؟ قال: أو من حيث شاء الله عز وجل.

123. It has been reported that Abū Ja'far [a.s] said:

Allah confided to His servant Mūsā ibn 'Imrān (Prophet Moses), 'For some of My servants, I shall open up My Paradise and make them rulers in it.' 'Lord,' asked Mūsā, 'who are these for whom You shall open up Your Paradise and cause them to dominate therein?'

'One who brings joy to a believer,' He replied.

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[1] Al-Majlisi: *Bihār al-Anwār* 74/233 as quoted from al-Ṣūrī: *Qaḍā' al-Ḥuqūq*.

Then Abū Ja'far [a.s] said:

There was a believer who lived in fear under the rule of a tyrant. He therefore fled to a land of polytheists and put down with a person who befriended, showed compassion and aided him. When the polytheist died, Allah revealed to him saying, 'By My Might and My Glory I swear, if there was a place in My Paradise for a polytheist, I would have made you to abide therein, but Paradise is forbidden to one who dies as polytheist. So, I will order the Fire of hell to evade tormenting him.'

Abu Ja'far [a.s] added, 'He will be given his sustenance twice a day.'

Will it be from Paradise?' I asked.

'Or from wherever Allah pleases,' the Imam replied.[1]

١٢٤ - وعن أبي عبد الله عليه السلام قال:

مَن قضى لِمسلمٍ حاجةً كتب اللهُ له عشرَ حسناتٍ ومحى عنه عشرَ سيئاتٍ ورفع له عشر درجات وأظلّه الله عزّ وجلّ في ظلّه يوم لا ظلّ إلاّ ظلّه.

124. It has been reported that Abū 'Abd Allah [a.s] said:

Whoever fulfils a Muslim's need, Allah shall write for him ten good deeds, erase from him ten misdeeds, elevate him

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[1] *Al-Mustadrak* 2/404 h.3, al-Majlisi: *Biḥār al-Anwār* 74/288 h.16 [as quoted from al-Kulayni: *al-Kāfi* 2/188 h.3] and 74/306 h.57 [as quoted from *Qaṣaṣ al-Anbiyā`* 125 h.28]. The first statement of the narration is recorded in al-Majlisi: *Biḥār al-Anwār* 13/356 h.59 [as quoted from al-Kulayni: *al-Kāfi*] and Shaykh al-Ṣadūq: *Muṣādaqat al-Ikhwān* 52 h.9, and the last statement is in 8/314 h.92.

ten degrees, and Allah shall cover him under His shade on the Day when there is no shade except His.[1]

١٢٥ - أبو حمزة عن أحدهما عليهما السلام:

أيما مسلمٍ أقالَ مسلماً ندامةً في بيعٍ أقاله الله عزّ وجلّ عذابَ يومِ القيامَة.

125. Abū Ḥamzah reported that one of the two (al-Bāqir or al-Ṣādiq) [a.s] said:

If any Muslim gives a concession to another Muslim in trade, Allah will grant him an exemption from the chastisement of the Day of Resurrection.[2]

١٢٦ - وعن أبي عبد الله عليه السلام قال:

مَن أدخَل على مؤمن سُروراً خلقَ الله عزّ وجلّ من ذلك السّرور خلقاً فيلقاه عندَ مَوته فيقول له: أبشر يا وَليّ الله بكَرامة من الله ورضوان منه، ثمّ لا يزالُ معهُ حتى يدخُلَ قبرَهُ فيقول له مثلَ ذلكَ، فإذا بُعثَ تلقّاه فيقولُ له مثلَ ذلك فلا يزالُ معَه في كلّ هَولٍ يُبشّرُه ويقولُ له مثلَ ذلك، فيقولُ له: مَن أنت رحمَكَ الله؟ فيقول: أنا السّرورُ الذي أدخَلتَ على فلان.

126. It has been reported that Abū ‘Abd Allah [a.s] said:

Whoever brings joy to a believer, Allah creates from that joy a creature that meets him at his death and says to him, ‘Enjoy glad tidings! O friend of Allah with honor from Allah

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[1] *Al-Mustadrak* 2/406 h.8, and al-Ḥurr al-`Āmilī: *Wasā`il al-Shī`ah* 11/579 h.12 as quoted from Shaykh al-Ṣadūq: *Muṣādaqat al-Ikhwān* 40 h.4.

[2] Al-Ḥurr al-`Āmilī: *Wasā`il al-Shī`ah* 12/287 h.4 [as quoted from Shaykh al-Ṣadūq: *al-Muqanna`* 98] and 12/286 h. 2 [as quoted from al-Kulayni: *al-Kāfī* 25/153], Shaykh al-Ṭūsī: *al-Tahdhīb* 7/8 h.26 and Shaykh al-Ṣadūq: *Man Lā Yaḥḍuruhu al-Faqīh* 3/196 h. 3738 and *Muṣādaqat al-Ikhwān* 66 h.1.

and pleasure.' Then it remains with him until he enters the grave and it says the same to him. When he is resurrected, it will meet him and say the same to him. Thus, it will not cease to be in his company, giving him glad tidings at every stage of horror and it will say to him the same words as before. So, the man will say to it, 'Who are you, may Allah have mercy on you?' 'I am the happiness that you brought to so-and-so,' it will reply.[1]

١٢٧ - وعن أبي عبد الله عليه السلام قال:

مِن أحَبِّ الأعمال إلى الله عز وجل إدخالُ السّرورِ على أخيه المؤمِن من إشباع جوعَته أو تنفيس كُربَته أو قَضاء دَينه.

127. It has been reported that Abū 'Abd Allah [a.s] said:

Amongst the deeds most loved by Allah are (for a person) to bring joy to his fellow believer by satiating his hunger, relieving his distress or paying off his debt.[2]

١٢٨ - وعن أبي جعفر عليه السلام قال: قال رسول الله صلى الله عليه وآله:

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[1] *Al-Mustadrak* 2/404 h.4, al-Majlisi: *Biḥār al-Anwār* 74/296 h.25 and al-Ḥurr al-`Āmilī: *Wasā`il al-Shī`ah* 11/571 h.9 [as quoted from al-Kulayni: *al-Kāfi* 2/192 h.12 and Shaykh al-Ṣaduq: *Thawāb al-A`māl* 180].

[2] *Al-Mustadrak* 2/404 h.6, al-Majlisi: *Biḥār al-Anwār* 74/297 h.29 and al-Ḥurr al-`Āmilī: *Wasā`il al-Shī`ah* 11/570 h.6 [as quoted from al-Kulayni: *al-Kāfi* 2/192 h.16], al-Majlisi: *Biḥār al-Anwār* 74/365 h.37 and al-Ḥurr al-`Āmilī: *Wasā`il al-Shī`ah* 6/328 h.3 [as quoted from Shaykh al-Ṭūsi: *al-Tahdhīb* 4/110 h.52 and al-Kulayni: *al-Kāfi* 4/51 h.7] with little difference; al-Majlisi: *Biḥār al-Anwār* 74/283 h.2 and al-Ḥurr al-`Āmilī: *Wasā`il al-Shī`ah* 11/575 h.20 [as quoted from al-Ḥimyari al-Qummi: *Qurb al-Isnād* 68] and Shaykh al-Ṣadūq: *Muṣādaqat al-Ikhwān* 24 h.2 with little difference.

مَن أكرمَ أخاه المسلمَ بمجلسٍ يكرِمُه أو بكلمةٍ يلطِّفه بها أو حاجة يكفيه إياها لم يزلْ في ظلٍّ منَ الملائكة ما كان بتلكَ المَنــزلة.

128. It has been reported that Abū Ja'far [a.s] said: The Messenger of Allah [a.s] said:

When one honors his Muslim brother in a gathering or speaks words of benevolence to him or helps him in a need, he continues to remain under the shade of the angels as long as he is in that state.[1]

١٢٩ - وعن أبي عبد الله عليه السلام قال: أوحى الله عزّ وجلّ إلى موسى بن عمران:

إنّ من عبادي مَن يتقرَّبُ إليّ بالحسَنة فأحكمُه بالجنة.

قال: يا رب وما هذه الحسنة؟ قال:

يُدخل على مؤمنٍ سُروراً.

129. It has been reported that Abū 'Abd Allah [a.s] said: Allah revealed to Mūsā ibn 'Imrān:

Amongst My servants, I decree Paradise for one who draws near to Me by a certain good deed.

'O Lord,' Mūsā [a.s] asked, 'what is this good deed?'

'This is bringing joy to a believer,' He replied.[2]

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[1] *Al-Mustadrak* 2/404 h.7, al-Majlisi: *Biḥār al-Anwār* 13/306 h.56 [as quoted from al-Rāwandī: *Qaṣaṣ al-Anbiyā`* 125 h.27], 74/329 h.101 and al-Ḥurr al-`Āmilī: *Wasā`il al-Shī`ah* 11/578 h.8 [as quoted from al-Kulayni: *al-Kāfi* 2/195 h.12 with little differences in the texts.

[2] *Al-Mustadrak* 2/404 h.7, al-Majlisi: *Biḥār al-Anwār* 13/306 h.56 [as quoted from al-Rāwandī: *Qaṣaṣ al-Anbiyā`* 125 h.27], 74/329 h.101 and al-Ḥurr al-`Āmilī: *Wasā`il al-Shī`ah* 11/578 h.8 [as quoted from al-Kulayni: *al-Kāfi* 2/195 h.12 with little differences in the texts.

١٣٠ - وعن أبي عبد الله عليه السلام قال:

مَشيُ المسلِم في حاجةِ المسلمِ خيرٌ مِن سبعين طَوافاً بالبيت الحَرامِ.

130. It has been reported that Abū 'Abd Allah [a.s] said:

The walking of a Muslim in fulfilling the need of a fellow Muslim is better than seventy circumambulations of the Sacred House (i.e. Ka'bah).[1]

١٣١ - وعن أبي عبد الله عليه السلام قال:

إنَّ مِمّا يُحبُّ اللهُ من الأعمالِ إدخالُ السّرورِ على المسلم.

131. It has been reported that Abū 'Abd Allah [a.s] said:

Indeed, of the actions loved by Allah is bringing happiness to a Muslim.[2]

١٣٢ - عن صفوان قال: كنت عند أبي عبد الله عليه السلام يوم التروية فدخل عليه ميمون القداح، فشكى إليه عذر الكراء، فقال لي: قُم فأعِنْ أخاك، فخرجت معه فيسر الله له الكراء، فرجعت إلى مجلسي، فقال لي: ما صنعت في حاجة أخيك المسلم؟ قلت: قضاها الله تعالى، فقال:

أما إنّك إنْ تُعِنْ أخاك أحبُّ إليَّ من طواف أسبوعٍ بالكعبة.

ثم قال: إن رجلا أتى الحسن بن علي عليهما السلام فقال: بابي أنت وامي يا أبا محمد أعني على حاجتي؟ فانتعل وقام معه، فمر على الحسين بن علي عليهما السلام وهو

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[1] *Al-Mustadrak* 2/408 h.3, al-Majlisi: *Biḥār al-Anwār* 74/311 h.66 [as quoted from Shaykh al-Mufīd: *al-Ikhtiṣāṣ* 21].

[2] *Al-Mustadrak* 2/404 h.8, al-Majlisi: *Biḥār al-Anwār* 74/289 h.17 [as quoted from al-Kulayni: *al-Kāfi* 2/189 h.4] and Shaykh al-Ṣadūq: *Muṣādaqat al-Ikhwān* 50 h.6.

قائم يصلي، فقال له: أين كنت عن أبي عبد الله تستعينه على حاجتك؟ قال: قد فعلت فذُكرَ لي أنه معتكف، فقال:

أما إنّه لو أعانكَ على حاجتك لكان خيراً له من اعتكاف شهر.

132. Ṣafwān reported: I was with Abū 'Abd Allah [a.s] on the Day of al-Tarwiyah when Maymūn al-Qaddāḥ visited him and complained to him about a difficulty in arranging a hire. Imam al-Ṣādiq [a.s] said to me, 'Go and help your brother.' So, I went out with him and Allah eased his difficulty and I returned to my gathering.

Imam al-Ṣādiq [a.s] asked me, 'What did you do in helping your Muslim brother?' 'Allah fulfilled it,' I replied. He said, 'Indeed, if you help your brother, it will be more loved by me than circumambulating around the Ka'bah for a week.' Then he continued, 'A man once came to al-Ḥasan ibn 'Alī [a.s] and said, 'May my father and mother be ransomed for you, O Abu Muḥammad, help me with my need?' So, he put on his shoes and rose (to go) with him. They passed by al-Ḥusayn ibn 'Alī [a.s] who was standing in prayer. Imam al-Ḥasan [a.s] asked to the man, 'Why did you not ask Abū 'Abd Allah (i.e. Imam al-Ḥusayn) to help you?' 'I wanted,' replied the man, 'but it was said to me that he was in the state of *i'tikāf*.' 'Had he helped you in your need,' al-Ḥasan [a.s] commented, 'it would have been better for him than a whole month's *i'tikāf*.'[1]

١٣٣ - وعن أبي جعفر عليه السلام قال:

[1] *Al-Mustadrak* 2/408 h.4, al-Majlisi: *Biḥār al-Anwār* 74/335 h.113, al-Ḥurr al-'Āmilī: *Wasā'il al-Shī'ah* 11/585 h.3 [as quoted from al-Kulayni: *al-Kāfī* 2/198 h.9] and Shaykh al-Ṣadūq: *Muṣādaqat al-Ikhwān* 64 h.10.

ما مِن عَملٍ يعملُه المسلم أحبُ إلى الله ﷻ من إدخالِ السّرورِ على أخيه المسلم، وما مِن رجُلٍ يُدخِل على أخيه المسلم باباً من السّرور إلاّ أدخلَ اللهُ ﷻ عليه باباً مِن السّرور.

133. It has been reported that Abū Ja'far [a.s] said:

No action of a Muslim is more loved by Allah than bringing joy to his Muslim brother; and anyone who brings joy to his Muslim brother, Allah will bring an equal measure of joy to him.[1]

١٣٤ – وعن أبي الحسن عليه السلام قال:

إنّ لله ﷻ جنّةً إدَّخرَها لثلاث: إمامٍ عادل ورجُلٍ يُحكم أخاه المسلمَ في ماله ورجُلٌ يمشي لأخيه المسلمِ في حاجة قُضيتْ له أو لم تُقضَ.

134. It has been reported that Abu al-Ḥasan [a.s] said:

Allah has a Paradise that He has stored away exclusively for three kinds of people: a just leader, a person who allows his Muslim brother to share in his wealth and a man who goes out to help his Muslim brother regardless of whether he succeeds in helping him or not.[2]

١٣٦ – عن محمد بن مروان عن أحدهما عليهما السلام قال:

مَشيُ الرجلِ في حاجة أخيه المسلم تُكتبُ له عشر حسنات وتُمحى عنه عشر سيئات ويُرفع له عشر درجات ويُعدل عشر رقاب وأفضلُ من اعتكاف شهرٍ في المسجد الحرام وصيامه.

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[1] *Al-Mustadrak* 2/404 h.9.

[2] *Al-Mustadrak* 2/407 h.3 and al-Majlisi: *Biḥār al-Anwār* 74/314 h.70.

135. It has been reported that Muḥammad ibn Marwān said that one of the two (al-Bāqir or al-Ṣādiq) [a.s] had said:

If a person goes a distance to help his Muslim brother, ten good deeds are written for him, ten misdeeds are erased from him, he is elevated ten degrees, and it is equal in reward to freeing ten slaves. In addition, it is better than performing *i'tikāf* in the Sacred Mosque whilst fasting.[1]

١٣٧ - وعن أبي جعفر عليه السلام قال:

مَن مشى في حاجة لأخيه المسلمِ حتى يُتمَّها أثبتَ الله قدمَيه يوم تزِلُّ الأقدامُ.

136. It has been reported that Abū Ja'far [a.s] said:

One who goes a distance to help his Muslim brother until he completes it, Allah will steady his feet on the Day when feet shall waver and slip.[2]

١٣٧ - وعن أبي عبد الله عليه السلام قال: قال النبي صلى الله عليه وآله:

مَن أعانَ أخاه اللَّهفانَ اللهبانَ من غمٍّ أو كُربة كتبَ الله عزّ وجلّ له إثنتَين وسبعين رحمةً عجَّل له منها واحدةً يُصلح بها أمرَ دنياه وإحدى وسبعين لأهوال الآخرة.

137. It has been reported that Abū 'Abd Allah [a.s] said: The Prophet [a.s] said:

Whoever relieves his grieving brother from a sorrow or distress, Allah will record for him seventy-two mercies; of them, one He shall hasten to him in this world in order to

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[1] *Al-Mustadrak* 2/408 h.5, al-Majlisi: *Biḥār al-Anwār* 74/331 h.105, al-Ḥurr al-'Āmilī: *Wasā'il al-Shī'ah* 11/582 h.1 [as quoted from al-Kulayni: *al-Kāfī* 2/196 h.1 with another series of narrators and Shaykh al-Ṣadūq: *al-Muqanna'* 97] and Shaykh al-Ṣadūq: *Muṣādaqat al-Ikhwān* 62 h.7.

[2] *Al-Mustadrak* 2/407 h.4.

improve his worldly affairs, and seventy-one (will be postponed) to alleviate the horrors of the hereafter."[1]

١٣٨ - وعن أبي عبد الله عليه السلام قال: قال رسول الله صلى الله عليه وآله:

مَن أكرم مؤمناً فإنّما يُكرمُ اللهَ عزّ وجلّ.

138. It has been reported that Abū 'Abd Allah [a.s] said: The Messenger of Allah [a.s] said:

One who honors a believer has in fact honored Allah [M.G].[2]

١٣٩ - وعن أبي عبد الله عليه السلام قال:

في حاجة الرّجُل لأخيه المسلم ثلاثٌ: تعجيلُها وتصغيرُها وسَترُها، فاذا عجّلْتَها هنّيتَها وإذا صغّرتَها فقد عظّمتَها وإذا سترتَها فقد صُنتَها.

139. It has been reported that Abū 'Abd Allah [a.s] said:

An individual who intends to fulfill the need of his Muslim brother, three characteristics must be observed: expediting it, making it look little and concealing it. When you expedite it, it becomes wholesome; and when you make it look small, you in fact make it great; and when you conceal it, you have preserved it (i.e. its reward).

١٤٠ - وعن أبي عبد الله عليه السلام قال:

أيّما مؤمنٍ يُقرض مؤمناً قرضاً يلتمسُ وجهَ الله عزّ وجلّ، كتبَ اللهُ له أجرَه بحساب الصّدقة، وما مِن مؤمنٍ يدعو لأخيه بظَهر الغيبِ إلاّ وكّلَ اللهُ عزّ وجلّ به ملَكاً

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[1] *Al-Mustadrak* 2/409 h.5.

[2] *Al-Mustadrak* 2/409 h.2, al-Majlisi: *Biḥār al-Anwār* 74/319 h.83 [as quoted from Ibn Fahad al-Ḥilli: *'Uddat al-Dā'ī* 176 with little difference in the text as well as the series of narrators], 74/289 h.32 and al-Ḥurr al-'Āmilī: *Wasā'il al-Shī'ah* 11/590 h.1 [as quoted from al-Kulayni: *al-Kāfi* 2/206 h.3.

يقول: ولك مثله.

140. It has been reported that Abū 'Abd Allah [a.s] said:

Any believer who gives another believer a loan, seeking the pleasure of Allah [M.G], Allah will record for him the equivalent in charity as his reward; and any believer who prays for his brother in his absence, Allah appoints for him an angel saying (to him), 'and for you is the same as for him.'[1]

وقال عليه السلام: دُعاءُ المؤمنِ للمؤمنِ يدفعُ عنه البلاءَ ويدُرُّ عليه الرِّزقَ.

Abū 'Abd Allah [a.s] also said:

The supplication of a believer for another believer repels afflictions from him and amplifies his livelihood.[2]

١٤١ – عن إبراهيم التيمي قال: كنت في الطواف إذ أخذ أبو عبد الله عليه السلام بعضدي، فسلّم عليّ ثمّ قال:

ألا أخبرك بفضلِ الطواف حول هذا البيت؟

قلت: بلى، قال:

أيّما مسلمٍ طاف حَول هذا البيت أسبوعا ثمّ أتى المقامَ فصلّى خلفه رَكعتين كتبَ الله له ألفَ حسنة ومحى عنه ألفَ سيّئة ورفع له ألفَ درجة وأثبتَ له ألف شفاعة.

ثم قال: ألا أخبرك بأفضلَ من ذلك؟ قلت: بلى، قال:

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[1] *Al-Mustadrak* 2/389 h.7, Shaykh al-Mufīd: *al-Ikhtiṣāṣ* 22, al-Majlisi: *Biḥār al-Anwār* 74/311 h.67 [as quoted from *al-Ikhtiṣāṣ* with little difference in the series of narrators].

[2] Al-Majlisi: *Biḥār al-Anwār* 74/222 h.2 [as quoted from *al-Ikhtiṣāṣ*].

قضاءُ حاجةِ امرئٍ أفضلُ من طواف أسبوع وأسبوع...

حتى بلغ عشرة. ثم قال:

يا إبراهيمُ، ما أفادَ المؤمن من فائدة أضرَّ عليه من مالٍ يفيده؛ المالُ أضرُّ عَليه من ذئبين ضاريَين في غَنمٍ قد هلكتْ رعاتُها، واحدٌ في أوّلها وآخرُ في آخرِها.

ثم قال: فما ظنّك بهما؟

قلت: يفسدان، أصلحك الله، قال:

صَدقتَ، إنّ أيسرَ ما يدخُل عليه أن يأتيَهُ أخوه المسلِم فيقول زوّجني، فيقول: لَيسَ لك مال.

141. It has been related that Ibrāhīm al-Taymī said: I was circumambulating (the Ka'bah) when Abū 'Abd Allah [a.s] took hold of my arm and greeted me. Then he said, 'Shall I tell you about the excellence of circumambulating this House?' 'Indeed,' I replied. He said:

'Any Muslim who circumambulates this House seven times then comes to the Maqām (the standing-place of Prophet Abraham) and offers a two-Rak'ah (unit of prayer) prayer behind it, Allah will write for him one thousand good deeds, erase from him one thousand misdeeds, elevate him one thousand degrees and establish for him one thousand intercessions.

Then he said, 'Shall I tell you what is even better than that?' 'Yes, indeed,' I replied. He said:

'To fulfill someone's need is better than circumambulating a week and another week...' he repeated ten times[1] then said:

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[1] *Al-Mustadrak* 2/407 h.4 and al-Majlisi: *Biḥār al-Anwār* 74/319 h.83 [as quoted from Ibn Fahad al-Ḥilli: *'Uddat al-Dā'ī* 178].

'O Ibrāhīm: a believer has never acquired a profit more harmful to him than the wealth he gains. Wealth is more injurious to him than two starving wolves on a flock of sheep whose shepherd has perished; one (attacking) from the front and the other from the rear.'

Then he asked, 'What do you think of them (i.e. the wolves)?' 'May you prosper and thrive! They will ruin (the flock),' I replied. 'This is true,' he remarked, 'the least (corruption) that permeates him is that his Muslim brother comes to him and says, 'Marry me (to your daughter),' but he replies, 'you have no wealth!''[1]

١٤٢ – عن أبان بن تغلب قال: سألت أبا عبد الله عليه السلام عن حق المؤمن على المؤمن، فقال:

حقُّ المؤمن أعظمُ من ذلك، لو حدّثتُكم به لكفرتُم، إنّ المؤمنَ إذا خرجَ من قبرِه خرج معه مثالٌ من قبره فيقول له: أبشر بالكَرامة من ربّك والسّرور، فيقول له: بشّركَ الله بخير. ثمّ يمضي معه يُبشّره بمثل ذلك. ورواه عن غيره قال: فإذا مرَّ بهَول قال: لَيس هذا لك، وإذا مرَّ بخير قال: هذا لكَ. فلا يزالُ معه يؤمّنه ممّا يخافُ ويُبشّره بما يحبُّ حتىّ يقفَ معهُ بين يدَي الله عزّ وجلّ، فإذا أُمر به إلى الجنّة قال له المثالُ: أبشِر بالجنّة فإنّ الله عزّ وجلّ قد أمَرَ بك إلى الجنّة، فيقول له: مَن أنتَ يرحمك الله؟ بشّرتَني حين خرجتُ من قبري وآنستَني في طريقي وخبّرتني عن ربي. فيقولُ: أنا السّرور الذي كُنتَ تُدخلُه على إخوانك في الدنيا؛ جُعلتُ منه لأنصُرَك وأونِسَ وَحشتَك.

142. It has been related that Abān ibn Taghlib said: I asked Abū 'Abd Allah [a.s] concerning the right of a believer on a (fellow) believer. He said:

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[1] *Al-Mustadrak* 2/537 h.6.

The rights of a believer are not that simple. If I were to relate them to you, you would find yourselves neglectful concerning the religious duties. When a believer shall come forth from his grave, a form will emerge with him from his grave and say to him, 'Enjoy the honor and happiness of Allah; Allah gives you the glad tidings of goodness.' Then it shall go along with him giving him similar glad tidings along the way.

According to another series of narrators, the Imam continued:

When he comes to something terrifying, the form shall say, 'this is not for you,' and when it comes to something good, it shall say, 'this is for you.' Thus it will continue with him, comforting him from what he fears and giving him glad tidings of what he desires until it stands with him before Allah [M.G]. When he is instructed to enter Paradise, the form shall say to him, 'Enjoy Paradise, for Allah [M.G] has instructed you to enter it.' He shall say to it, 'Who are you? May Allah have mercy upon you, for you gave me glad tidings when I came forth from my grave and you accompanied me in my journey and have informed me of good news from my Lord.' 'I am the happiness that you brought to your (believing) brothers in the world,' it shall reply, 'I was made from that joy so that I may help you and offer you company in your loneliness.'[1]

١٤٣ - وعن أبي عبد الله عليه السلام قال: أوحى الله عزّ وجلّ إلى داود عليه السلام:

إنَّ العبدَ من عبادي لَيأتيني بالحَسنة فأبيحُه جنَّتي.

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[1] *Al-Mustadrak* 2/405 h.11, 92 h.2, al-Majlisi: *Biḥār al-Anwār* 74/295 h.11 and al-Ḥurr al-'Āmilī: *Wasā'il al-Shī'ah* 11/573 h.13 [as quoted from al-Kulayni: *al-Kāfi* 2/191 h.10 with little difference].

فقال داود، يا رب وما تلك الحسنة؟ قال:

يُدخل على عبدي المؤمنِ سروراً ولو بتَمرة.

قال داود: يا ربُّ، حقٌ لِمَن عرفك أن لا يقطَعَ رجاءَه منك.

143. It has been reported that Abū 'Abd Allah [a.s] said:

Allah [M.G] revealed to Dāwūd (Prophet David [a.s] saying: 'Sometimes, My servant brings Me one good deed and I make Paradise lawful for him.'

Dāwūd [a.s] asked, 'O Lord: what is that good deed?'

'It is bringing happiness to My believing servant,' he said, 'even if it be with a single piece of date.'

'O Lord,' responded Dāwūd, 'One who knows You will never lose hope in You.'[1]

١٤٤ – وعن أبي عبد الله عليه السلام قال:

إنّ المسلمَ إذا جاءه أخوه المسلمُ فقام معه في حاجته كان كالمجاهدِ في سبيلِ الله.

144. It has been reported that Abū 'Abd Allah [a.s] said:

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[1] *Al-Mustadrak* 2/405 h.12, al-Majlisi: *Biḥār al-Anwār* 74/283 h.1 [as quoted from Shaykh al-Ṣadūq: *Thawāb al-A`māl* 163, Shaykh al-Ṣadūq: *al-Amālī* 483 h.3], 74/289 h.18 [as quoted from al-Kulayni: *al-Kāfi* 2/189 h.5]. A similar narration is recorded in *Biḥār al-Anwār* 75/19 h.10 [as quoted from Shaykh al-Ṣadūq: *Ma`āni al-Akhbār* 374 h. 1 and Shaykh al-Ṣadūq: *`Uyūn Akhbār al-Riḍā* 2/243 h.84], 14/34 h.5 [as quoted from Shaykh al-Ṣadūq: *al-Amālī* and al-Rāwandī: *Qaṣaṣ al-Anbiyā`* 166 h.1] and al-Ḥurr al-`Āmilī: *Wasā`il al-Shī`ah* 11/570 h.7 [as quoted from al-Kulayni: *al-Kāfi*, Shaykh al-Ṣadūq: *al-Amālī* and *Thawāb al-A`māl*].

A believer who rises to assist another believer when he comes to him for help is like one who strives in the way of Allah.[1]

١٤٥ – وعن أبي عبد الله عليه السلام قال:

مَن أعان أخاه المؤمنَ اللهبانَ اللهفانَ عند جهدِه فنَفَّسَ كربه وأعانه على نجاح حاجتِه كانت له بذلك إثنتانِ وسبعون رحمةً من الله عز وجل يُعجّل له منها واحدةً يُصلح بها أمرَ معيشتِه ويدّخِر له إحدى وسبعين رحمة لحَوائِج القيامة وأهوالِها.

145. It has been reported that Abū 'Abd Allah [a.s] said:

One who helps his grieving and distressed fellow believer in his struggle, relieves his distress and helps him in attaining his need shall have seventy-two mercies from Allah; one of which is hastened to him to improve his livelihood, and the remaining seventy-one mercies are stored away for him for the woes of the Resurrection and its horrors.[2]

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[1] *Al-Mustadrak* 2/407 h.5.

[2] *Al-Mustadrak* 2/409 h.6, al-Majlisi: *Biḥār al-Anwār* 74/319 h.85 [as quoted from al-Kulayni: *al-Kāfi* 2/199 h.1], 75/21 h.22 [as quoted from Shaykh al-Ṣadūq: *Thawāb al-A'māl* 179]. The first statement is recorded in al-Majlisi: *Biḥār al-Anwār* 7/299 h.49, 75/22 h.25 [as quoted from Shaykh al-Ṣadūq: *Thawāb al-A'māl* 220] and al-Ḥurr al-'Āmili: *Wasā'il al-Shī'ah* 11/586 h.1 [as quoted from al-Kulayni: *al-Kāfi* and Shaykh al-Ṣadūq: *Thawāb al-A'māl*].

Chapter 6

VISITING A BELIEVER SOCIALLY AND WHEN HE IS ILL

٦ ـ باب زيارة المؤمن وعيادته

١٤٦ – عن النبي ﷺ انه قال:

أيّما مؤمنٍ عادَ مريضاً في الله ﷻ خاض في الرحمة خَوضاً وإذا قعدَ عندَه استنقَع استنقاعاً فإنْ عادَه غَدوةً صلّى عليه سبعون ألف ملَك إلى أنْ يمسيَ، فإنْ عادَه عَشيّةً صلّى عليه سبعون ألف ملَك إلى أن يُصبحَ.

146. It has been reported that the Prophet [a.s] said:

Whenever a believer visits one who is sick for the sake of Allah, he will be immersed in mercy totally. When he sits and spends some time with him, he will be soaked in mercy completely. If he visits him in the morning, seventy thousand angels will bless him until he retires in the evening; and if he visits him at night, seventy thousand angels will bless him until he rises in the morning.[1]

١٤٧ – وعن أبي عبد الله عليه السلام قال:

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[1] *Al-Mustadrak* 1/84 h.4 and al-Majlisi: *Biḥār al-Anwār* 81/225 h.34 [as quoted from Ibn Fahad al-Ḥilli: *'Uddat al-Dā'ī* 115].

أيما مؤمنٍ عادَ أخاه المؤمنَ في مرَضه صلّى عليه سبعةٌ وسبعون ألف ملَك، فإذا قعد عندَه غَمرتهُ الرّحمةُ واستغفَروا له حتىّ يُمسي، فإنْ عاده مَساءً كان له مثلُ ذلك حتىّ يُصبحَ.

147. It has been reported that Abū 'Abd Allah [a.s] said:

If a believer visits his fellow believer when he is sick, seventy-seven thousand angels will pray for him; and if he sits with him a while, he will be inundated with mercy, and the angels seek forgiveness for him until he retires in the evening; and if he visits in the evening, it shall be the same for him until he rises in the morning.[1]

١٤٨ - وعن أبي جعفر عليه السلام قال:

إنَّ العبدَ المسلمَ إذا خرج مِن بيته يريدُ أخاهُ لله لا لغيرِه التماسَ وجه الله عزّ وجلّ ورغبَةً فيما عندَه، وكّلَ الله به سبعينَ ألف ملَك يُنادونَه مِن خلفه إلى أن يرجِعَ إلى منــزله: ألا طِبتَ وطابت لك الجنّةُ.

148. It has been reported that Abū Ja'far [a.s] said:

When a Muslim servant (of Allah) leaves his home intending to visit his brother for the sake of none but Allah, seeking the pleasure of Allah and hoping for what (reward) is with Him, Allah will appoint seventy thousand angels calling out from behind him until he returns home (saying), 'Rejoice and enjoy Paradise!'[2]

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[1] *Al-Mustadrak* 1/84 h.5 and al-Ḥurr al-`Āmilī: *Wasā`il al-Shī`ah* 2/636 h.1 [as quoted from al-Kulayni: *al-Kāfī* 2/120 h.6 and 2/121 h.7] and al-Majlisi: *Biḥār al-Anwār* 81/224 h.32 [as quoted from al-Rāwandī: *Muhaj al-Da`awāt* with little difference].

[2] *Al-Mustadrak* 2/230 h. 1, al-Majlisi: *Biḥār al-Anwār* 74/348 h.9 and al-Ḥurr al-`Āmilī: *Wasā`il al-Shī`ah* 10/456 h.3 [as quoted from al-Kulayni: *al-Kāfī* 2/177 h.9].

١٤٩ - وعن أمير المؤمنين عليه السلام أنه قال لبعض أصحابه: تذهب بنا نعود فلانا؟ قال: فذهبتُ معه فإذا أبو موسى الأشعري جالس عنده، فقال أمير المؤمنين عليه السلام: يا أبا موسى، أعائداً جئت أم زائراً؟ فقال: لا بل عائداً. فقال:

أما إنّ المؤمنَ إذا عاد أخاه المؤمنَ صلّى عليه سبعون ألفَ ملَك حتى يرجعَ إلى أهله.

149. It has been related that Amīr al-Mu'minīn [a.s] said to some of his companions, 'Will you come with me to visit so-and-so who is sick?' They therefore went with him and found Abū Mūsā al-Ash'arī seated with him. Amīr al-Mu'minīn [a.s] asked, 'O Abū Mūsā, have you come to see him because he is sick or is it just a social visit?' 'Rather (I came) because he is sick,' he replied.

'When a believer visits his sick brother-in-faith,' Amīr al-Mu'minīn [a.s] said, 'seventy thousand angels bless him until he returns to his family.'[1]

١٥٠ - وعن أبي جعفر عن أبيه عن الحسين بن علي عليه السلام عن النبي صلى الله عليه وآله أنه قال: حدثني جبرئيل (ع) أن الله أهبط إلى الأرض ملكاً، وأقبل ذلك الملَكُ يمشي حتى وقع إلى باب دار رجل، وإذا رجل يستأذن على رب الدار، فقال له الملك: ما حاجتك إلى رب الدار؟ قال: أخ لي مسلم زرته في الله، قال له: ما جاء بك إلاّ ذلك؟ قال: ما جاء بي إلاّ ذلك، قال: فإني رسول الله عزّ وجلّ إليك، وهو يُقرئك السلامَ ويقول: أوجبتُ لك الجنةَ، قال: وقال الملَك: إن الله عزّ وجلّ يقول:

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[1] *Al-Mustadrak* 1/83 h.7.

أيّما مسلمٍ زار مسلماً ليس إيّاه يزورُ وإنّما إيّاي يزور وثوابُه الجنّة.

150. It has been related that Abū Ja'far, on the authority of his fathers, narrated that al-Ḥusayn ibn 'Alī [a.s] said that the Prophet [a.s] narrated:

Archangel Gabriel narrated to me that Allah [M.G] once sent down an angel who walked up to a house door where a man stood seeking permission to enter. The angel said to him, 'What do you want from the owner of this house?' 'He is my Muslim brother. I am visiting him for the sake of Allah,' he replied. 'No other motive has brought you, has it not?' asked the angel. 'None whatsoever,' replied the man. 'I am a messenger from Allah to you,' said the angel, 'He sends you greetings saying: I have made Paradise for you undoubtedly.

'Allah says,' added the angel, 'any Muslim who visits a fellow Muslim has in fact visited Me and his reward shall be Paradise.'[1]

١٥١ – وعن أبي عبد الله عليه السلام قال: قال رسول الله صلى الله عليه وآله: ألا أخبركم برجالكم من أهل الجنة؟ قالوا: بلى يا رسول الله، قال:

النّبي والصدّيقُ والشهيد والوليد والرجلُ الذي يزور أخاه في ناحيةِ المِصرِ لا يزوره إلاّ في الله عزّ وجلّ.

151. It has been reported that Abū 'Abd Allah [a.s] said: the Messenger of Allah [a.s] said, May I inform you of the people amongst you that are the people of Paradise?' 'Indeed, O Messenger of Allah,' they replied. 'They are the

[1] *Al-Mustadrak* 2/228 h.1, Shaykh al-Mufīd: *al-Ikhtiṣāṣ* 21, al-Majlisi: *Biḥār al-Anwār* 74/344 h.3, 59/188 h.39, 74/355 h.32 and al-Ḥurr al-'Āmilī: *Wasā'il al-Shī'ah* 10/456 h.6 [as quoted from al-Kulayni: *al-Kāfi* 2/176 h.3 and Shaykh al-Mufīd: *al-Ikhtiṣāṣ* 21].

Prophets,' he said, 'the truthful, the martyrs, the newborns and those who visit their brothers at far away places in the city for no reason except seeking the pleasure of Allah.'

١٥٢ - عن أبي حمزة، قال: سمعت العبد الصالح يقول:

مَن زار أخاه المؤمنَ لله لا لغَيره يطلبُ به ثوابَ الله ﷻ وينتَجزُ مواعيدَ الله تعالى وكَّلَ اللهُ به سبعينَ ألف ملَك مِن حين يخرجُ من منْزلِه حتى يعودَ إلَيه ينادونه: ألا طِبتَ وطابت لك الجنةُ، تبوّأتَ من الجنّة منــــزلاً.

152. It has been related that Abū Ḥamzah said: I heard *al-'Abd al-Ṣāliḥ* (The righteous servant of Allah; namely, Imam al-Kāẓim [a.s]) saying:

One who visits his fellow believer for no reason other that seeking Allah's pleasure and reward and fulfilling the pledges to obey Him, Allah will appoint for him seventy thousand angels from the time he leaves his house to the time he returns, calling out to him, 'Rejoice and enjoy Paradise. You have reserved a place in it!'[1]

١٥٣ - وعن أبي عبد الله عليه السلام قال:

مَن زار أخاه المؤمنَ قال الربُّ ﷻ: أيّها الزائرُ طِبتَ وطابت لك الجنّةُ.

153. It has been reported that Abū 'Abd Allah [a.s] said:

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[1] *Al-Mustadrak* 2/228 h.2, al-Majlisi: *Biḥār al-Anwār* 74/350 h.15 and al-Ḥurr al-'Āmilī: *Wasā'il al-Shī'ah* 10/456 h.3 [as quoted from al-Kulayni: *al-Kāfi* 2/178 h.15].

When one visits his brother-in-faith, the Lord [M.G] says, 'O you who are visiting! Rejoice and enjoy Paradise.'[1]

١٥٤ - وعن أبي عبد الله عليه السلام قال: قال رسول الله صلى الله عليه وآله:

أيّما مسلم عادَ مريضاً من المؤمنين خاضَ رمالَ الرحمة، فإذا جلَس إلَيه غَمرتهُ الرّحمةُ، فإذا رجعَ إلى بَيتِه شيَّعَهُ سبعون ألف ملَك حتى يدخُلَ إلى منْزِله كلُّهم يقولون: ألا طِبتَ وطابت لك الجنَّةُ.

154. It has been reported that Abū 'Abd Allah [a.s] said: the Messenger of Allah [a.s] said:

Any Muslim who visits a sick believer will be absorbed in mercy. When he sits with him (the sick believer), mercy will submerge him; and when he returns, he will be accompanied by seventy thousand angels until he enters his house, every one of them saying, 'Rejoice and enjoy Paradise.'[2]

١٥٥ - وعن أبي جعفر عليه السلام قال:

إنَّ لله عزّ وجلّ جنةً لا يدخلها إلاّ ثلاثةٌ: رجُل حكَم في نفسه بالحق ورجل زار أخاه المؤمنَ في البِرّ ورجل أبرَّ أخاه المؤمنَ في الله عزّ وجلّ.

155. It has been reported that Abū Ja'far [a.s] said:

Allah has a Paradise that none shall enter except three kinds of people: one who judges concerning himself with justice,

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[1] *Al-Mustadrak* 2/230 h.4, al-Majlisi: *Biḥār al-Anwār* 74/348 h.10 and al-Ḥurr al-`Āmilī: *Wasā`il al-Shī`ah* 10/455 h.2 [as quoted from al-Kulayni: *al-Kāfi* 2/177 h.10], al-Majlisi: *Biḥār al-Anwār* 74/350 h.17 [as quoted from al-Ḥimyari al-Qummi: *Qurb al-Isnād* 18 and Shaykh al-Ṣadūq: *Thawāb al-A`māl* 221] and *Al-Mustadrak* 2/229 h.17 [as quoted from Shaykh al-Ṣadūq: *Muṣādaqat al-Ikhwān* 42 h.1].

[2] *Al-Mustadrak* 1/83 h.8.

one who visits his fellow righteous believer and one who does good for his fellow believer for the sake of Allah.[1]

١٥٦ - وعن أبي جعفر وأبي عبد الله عليهما السلام، قالا:

إذا كان يوم القيامة اوتِيَ العبدُ المؤمن إلى الله عز وجل فيُحاسبُه حساباً يسيراً ثمّ يُعاتبُه فيقولُ له: يا مؤمنُ، ما منعكَ أن تعودَني حيثُ مرِضتُ؟ فيقول المؤمنُ: أنتَ ربي وأنا عبدك، أنت الحيُّ الذي لا يصيبك ألمٌ ولا نصبٌ، فيقولُ الربَّ عز وجل: مَن عاد مؤمناً فقد عادني، ثم يقول الله عز وجل، هل تعرف فلانَ بن فلان؟ فيقول: نعَم، فيقول له: ما منعكَ أن تعودَه حيث مرِض؟ أما لو عدتَهُ لعُدتَني ثمّ لوَجدتَني عندَ سؤالِك ثم لو سألتَني حاجةً لَقضيتُها لك ثم لم أرُدَّكَ عنها.

156. It has been narrated that Abū Ja'far and Abū 'Abd Allah [a.s] both said:

On the Day of Resurrection, when a believing servant comes before Allah, He will account him with an easy accounting but then reproach him saying, 'O believer, what stopped you from visiting Me when I was sick?' The believer shall reply, 'You are my Lord and I am Your servant; and You are ever-living and never afflicted with suffering or illness!' 'One who visits a believer in sickness has in fact visited Me,' shall say the Lord [M.G], 'Do you not know so-and-so?' 'Yes,' the believer shall reply, 'I know him.' Allah [M.G] shall then say, 'What stopped you from visiting him when he was sick? Had you visited him, you would have visited Me. Then you would have found Me ever-present at the time of your need. If you then would have asked me for any need, I

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[1] *Al-Mustadrak* 2/228 h.3, al-Majlisi: *Biḥār al-Anwār* 74/348 h.11 [as quoted from al-Kulayni: *al-Kāfī* 2/178 h.11], 2/352 h.24 [as quoted from Shaykh al-Ṣadūq: *al-Khiṣāl* 131 h.136 and al-Ḥurr al-`Āmilī: *Wasā`il al-Shī`ah* 10/456 h.4] and Warrām: *Tanbīh al-Khawāṭir wa Nuzhat al-Nawāẓir* 2/198.

would have fulfilled it for you and not turned you away from it.'[1]

١٥٧ - وعن أبي جعفر عليه السلام: إن ملَكاً من الملائكة مرّ برجل قائم على باب دار فقال له الملك: يا عبد الله ما يقيمك على باب هذه الدار؟ قال: أخ لي في بيتها أردت أن أسلّم عليه، فقال الملك: هل بينك وبينه رحمٌ ماسة أو نزعت بك إليه حاجة؟ قال: لا، ما بيني وبينه قرابة ولا نزعني إليه حاجة إلاّ أخوة الإسلام وحرمته، فأنا أتعاهده، وأسلم عليه في الله رب العالمين. قال له الملك: إني رسول الله إليك وهو يقرئك السلام، ويقول لك:

إنّما إيّاي أرَدتَ وإليّ تعمّدتَ وقد أوجبتُ لك الجنةَ وأعتقتُكَ من غضبي وأجَرتُك من النار.

157. It has been narrated that Abū Ja'far said:

An angel once passed by a man standing at the door of a house. He asked, 'Servant of Allah, what brings you here?' 'My brother lives here,' replied the man, 'I intend to greet him.' 'Is there any blood relation between you or has a need brought you to him?' asked the angel. 'No,' answered the man, 'we are neither related nor has a need brought me to him except our Islamic brotherhood and respect for him. I am acquainted to him and I greet him only for the sake of Allah; the Lord of the worlds.' The angel said, 'I am a messenger of Allah to you and He sends you greetings saying to you: It is in fact I that you have visited and it is I that you have approached; and for that, I have made Paradise

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[1] *Al-Mustadrak* 1/83 h.9, al-Majlisi: *Biḥār al-Anwār* 81/227 h.39 [as quoted from Shaykh al-Ṭabrisi: *Makārim al-Akhlāq* 386 with little difference.]

mandatory for you, put off My wrath from you and protected you from the Fire (of Hell).[1]

١٥٨ - وعن أبي جعفر عليه السلام قال:

أيّما مؤمنٍ زار مؤمناً كان زائراً لله عزّ وجلّ، وأيّما مؤمنٍ عاد مؤمناً خاض الرحمةَ خوضاً، فإذا جلسَ غمرتْه الرحمةُ، فاذا انصرفَ وكّلَ الله به سبعين ألف ملَك يستغفرون له ويسترحمون عليه ويقولون: طِبتَ وطابت لك الجنّةُ، إلى تلك الساعة من الغدِ وكان له خريفٌ من الجنة.

قال الراوي: وما الخريف؟ جعلت فداك، قال:

زاويةٌ في الجنة يسيرُ الراكبُ فيها أربعين عاماً.

158. It has been reported that Abū Ja'far [a.s] said:

Any believer who visits a believer has in fact visited Allah;[2] and any believer who visits a sick believer will be immersed in mercy. When he sits with the sick believer, mercy will inundate him; and when he leaves, Allah [M.G] will appoint for him seventy thousand angels who seek forgiveness and mercy for him, saying, 'Rejoice and enjoy Paradise' until the same time the next day and he shall have a *kharīf* in Paradise.'

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[1] *Al-Mustadrak* 2/228 h.6, al-Majlisi: *Biḥār al-Anwār* 74/351 h.19 [as quoted from Shaykh al-Ṣadūq: *al-Amālī* 166 h.7, Shaykh al-Mufīd: *al-Ikhtiṣāṣ* 219 and Shaykh al-Ṭūsi: *al-Amālī* 2/209 with very little difference] and 74/354 h.30 [as quoted from Shaykh al-Ṣadūq: *Thawāb al-A`māl* 204]. A similar narration is recorded in *Biḥār al-Anwār* 59/192 h.52 [as quoted from Shaykh al-Ṣadūq: *al-Amālī*] and al-Ḥurr al-`Āmilī: *Wasā`il al-Shī`ah* 10/457 h.6 and 8/436 h.5 [as quoted from Shaykh al-Ṣadūq: *al-Amālī* and *Thawāb al-A`māl*].

[2] *Al-Mustadrak* 2/228 h.5 and 1/83 [part of] h.10.

The narrator asked, 'May I be ransomed for you, what is a *kharīf*?'

'*Kharif* is a corner in Paradise,' he replied, 'It would take a rider forty years to journey through.'[1]

[1] *Al-Mustadrak* 1/83 [part of] h.10, al-Majlisi: *Biḥār al-Anwār* 81/216 and al-Ḥurr al-`Āmilī: *Wasā`il al-Shī`ah* 2/634 h.3 [as quoted from al-Kulayni: *al-Kāfi* 3/120 h.3].

Chapter 7

THE REWARD OF ONE WHO FEEDS A BELIEVER, QUENCHES HIS THIRST, CLOTHES HIM OR PAYS OFF HIS DEBT

٧ ـ باب ثواب من أطعم مؤمنا أو سقاه أو كساه أو قضى دينه

١٥٩ - عن أبي جعفر عليه السلام أنه قال:

شَبعُ أربعةٍ من المسلمين يعدلُ فكَّ رقبةٍ من وُلدِ إسماعيل عليه السلام.

159. It has been narrated that Abū Ja'far [a.s] said:

Feeding four Muslims is equal to freeing a slave from the descendants of Prophet Ishmael.[1]

١٦٠ - وعن أبي عبد الله عليه السلام قال:

ما مِن مؤمنٍ يُدخل بيتَه مؤمنَين يُطعمُهُما ويُشبعُهما إلاّ كان ذلك أفضلَ من عتقِ نَسمة.

160. It has been narrated that Abū 'Abd Allah [a.s] said:

If two believers were to enter the house of a believer and he

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[1] *Al-Mustadrak* 3/90 h.1, al-Majlisi: *Biḥār al-Anwār* 74/385 h.102 [as quoted from Shaykh al-Ṣadūq: *Thawāb al-A`māl* 165 and al-Barqī: *al-Maḥāsin* 2/395 h.60], 75/460 h.12, al-Ḥurr al-`Āmilī: *Wasā`il al-Shī`ah* 16/444 h.32 [as quoted from al-Barqī: *al-Maḥāsin* 2/395 h.59], 16/463 h.4 [as quoted from Shaykh al-Ṣadūq: *Thawāb al-A`māl*].

were to feed them to full, this would be better than freeing a slave."[1]

١٦١ - وعن علي بن الحسين عليه السلام قال:

مَن أطعم مؤمناً مِن جوعٍ أطعمه الله ﷻ من ثمارِ الجنة، ومَن سقى مؤمناً مِن ظمأ سقاهُ الله يوم القيامة من الرّحيق المختومِ، ومَن كَسى مؤمناً مِن العُريّ كساه الله ﷻ مِن الثّياب الخُضر.

161. It has been reported that 'Alī ibn al-Ḥusayn [a.s] said:

Whoever feeds a hungry believer, Allah will feed him with the fruits of Paradise; and whoever gives a drink to a thirsty believer, Allah will quench his thirst (on the Day of Judgment) with an exquisite drink of Paradise; and whoever clothes a believer, Allah will clothe him with a green robe of Paradise.

وفي حديث آخر قال:

مَن كسا مؤمناً مِن عُريٍّ لم يزَلْ في ضمانِ الله ما دامَ عليه سلك.

According to another tradition, the Imam said:

Whoever clothes a believer will remain under the security of Allah as long as a thread of the cloth remains.[2]

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[1] *Al-Mustadrak* 3/90 h.2, al-Majlisi: *Biḥār al-Anwār* 74/373 h.66 [as quoted from al-Kulayni: *al-Kāfi* 2/201 h.4], 75/460 h.10 [as quoted from al-Barqī: *al-Maḥāsin* 2/394 h.54], 74/311 h.67, *Al-Mustadrak* 1/545 h.3 [as quoted from Shaykh al-Mufīd: *al-Ikhtiṣāṣ* 21] and al-Ḥurr al-`Āmilī: *Wasā`il al-Shī`ah* 16/447 h.1 [as quoted from *al-Kāfi* and *al-Maḥāsin*].

[2] Shaykh al-Mufīd: *al-Ikhtiṣāṣ* 220, *al-Mustadrak* 1/546 h.8, 1/220 h.4 [as quoted from *al-Ikhtiṣāṣ* 220], 3/88 h.4, al-Majlisi: *Biḥār al-Anwār* 74/384 h.89 [as quoted from Shaykh al-Ṣadūq: *Thawāb al-A`māl* 164 and Shaykh al-Mufīd: *al-Amāli* 12], 74/373 h.67, al-

١٦٢ - وعن أبي عبد الله عليه السلام قال:

مَن أطعمَ مؤمناً من جوعٍ أطعمَه الله من ثمار الجنة، وأيّما مؤمن سقى مؤمناً سقاه الله من الرحيق المختوم، وأيّما مؤمن كَسا مؤمناً مِن عُريٍّ لم يزلْ في سترِ الله وحفظه ما بقيتْ منه خُرقةٌ.

162. It has been reported that Abū ʻAbd Allah [a.s] said:

Whoever feeds a hungry believer, Allah will feed him with the fruits of Paradise; and any believer who quenches the thirst of another believer, Allah will quench his thirst with an exquisite drink of Paradise; and any believer who clothes another believer will remains under the guard and protection of Allah as long as a shred of it remains.[1]

١٦٣ - وعن أبي عبد الله عليه السلام قال لبعض أصحابه:

يا ثابت، أما تستطيعُ أن تعتقَ كلَّ يوم رقبةً؟

قال: أصلحك الله، ما أقوى على ذلك، قال:

أما تقدرُ أن تغدّي أو تُعشّيَ أربعةً من المسلمين؟

قلت: أما هذا فاني أقوي عليه، قال:

هو والله يعدلُ عِتقَ رقبة.

Ḥurr al-`Āmilī: *Wasā`il al-Shī`ah* 16/453 h.1 [as quoted from al-Kulayni: *al-Kāfī* 2/201 h.5]. The last statement of the narration is recorded in al-Majlisi: *Biḥār al-Anwār* 74/381 h.86 and al-Ḥurr al-`Āmilī: *Wasā`il al-Shī`ah* 3/420 h.2 and 3 [as quoted from al-Kulayni: *al-Kāfī* 2/205 h.4] and 3/421 h.6 [as quoted from Shaykh al-Ṣadūq: *Thawāb al-A`māl* and others].

[1] This narration is the same as No. 161.

163. It has been reported that Abū 'Abd Allah [a.s] once said to one of his companions, "O Thābit! Can you not free a slave every day?' 'May Allah make you prosper,' he replied, 'I do not have the (financial) power to do it!' 'Are you not able,' asked the Imam [a.s], 'to entertain four Muslims for lunch or dinner?' 'I am able to do,' replied the companion.

'By Allah I swear,' said the Imam [a.s], 'that is equal to free a slave.'[1]

١٦٤ - وعن أبي عبد الله عليه السلام قال:

مَن كسا مؤمناً ثوباً لم يزلْ في رحمةِ الله عزّ وجلّ ما بقيَ مِن الثّوب شيءٌ، ومَن سقاه شربةً من ماء سقاه الله عزّ وجلّ مِن رحيقٍ مختومٍ، ومَن أشبعَ جُوعتَه أطعمهُ الله عزّ وجلّ من ثمارِ الجنّة.

164. It has been narrated that Abū 'Abd Allah [a.s] said:

Whoever clothes a believer will remain in the mercy of Allah [M.G] as long anything of that cloth remains; and one who gives him a sip of water, Allah will quench his thirst with an exquisite drink (of Paradise); and one who satiates his hunger, Allah will feed him with the fruits of Paradise.[2]

١٦٥ - وعن أمير المؤمنين علي عليه السلام أنه قال:

لأَنْ أُطعِمَ أخاك لُقمةً أحَبُّ إليَّ من أنْ أتصدَّقَ بدرهمٍ، ولأنْ أُعطيَه درهماً

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[1] *Al-Mustadrak* 1/87 h.4, al-Majlisi: *Biḥār al-Anwār* 74/364 h.31 and al-Ḥurr al-'Āmilī: *Wasā'il al-Shī'ah* 16/443 h.28 [as quoted from al-Barqī: *al-Maḥāsin* 2/394 h.51].

[2] *Al-Mustadrak* 1/88 h.1. The first statement is also recorded in *Al-Mustadrak* 1/220 [last part of] h.5. A similar to the first statement of the narration is recorded in al-Majlisi: *Biḥār al-Anwār* 74/381 h.87 and al-Ḥurr al-'Āmilī: *Wasā'il al-Shī'ah* 3/420 h.4 as quoted from al-Kulayni: *al-Kāfi*: 2/205 [part of] h.5.

أحَبُّ إليّ من أنْ أتصدّقَ بعَشَرة، ولأنْ أُعطيَه عَشرةً أحَبُّ إليّ من أنْ أعتقَ رَقَبةً.

165. It has been narrated that Amīr al-Mu'minīn [a.s] said:

Feeding your brother a mouthful is more loveable to me than giving a dirham in charity; and giving him a dirham is more lovable to me than giving ten in charity; and giving him ten Dirhams is more loveable to me than freeing a slave.[1]

١٦٦ - وعن أبي عبد الله عليه السلام قال:

ما من مؤمنٍ يُطعمُ مؤمناً شبعاً إلاّ أطعمَهُ اللهُ عزّ وجلّ من ثمار الجنّة، ولا سقاه شَربةً إلاّ سقاه اللهُ من الرّحيقِ المختوم، ولا كساهُ ثَوباً إلاّ كساه اللهُ عزّ وجلّ من الثياب الخُضرِ وكان في ضَمان الله تعالى ما دام من ذلك الثّوب سلكٌ.

166. It has been reported that Abū 'Abd Allah [a.s] said:

If any believer feeds another believer to full, Allah will feed him from the fruits of Paradise; and if he gives him a sip to drink, He will quench his thirst with an exquisite drink (of Paradise); and if he clothes him, Allah will clothe him with a green robe (of Paradise) and he will remain under the protection of Allah as long as a thread of that cloth remains.[2]

١٦٧ - وعن أبي جعفر عليه السلام قال:

من أحَبِّ الخِصال إلى الله عزّ وجلّ ثلاثةٌ: مُسلمٌ أطعمَ مسلماً مِن جوعٍ أو فكَّ عنه كُربةً أو قضى عنه دَيناً.

167. It has been narrated that Abū Ja'far [a.s] said:

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[1] *Al-Mustadrak* 3/91 h.2.

[2] The first statement is recorded in *Al-Mustadrak* 3/88 h.5 and the last in 1/220 h.5.

(Amongst) the qualities most loved by Allah are three: a Muslim who feeds a hungry Muslim, relieves him from a distress or settle his debt for him.[1]

١٦٨ - وعن أبي عبد الله عليه السلام قال:

أوّلُ ما يُتحَفُ به المؤمنُ في قبرِه أنّهُ يُغفرُ لمَن تبعَ جنازتَهُ.

168. It has been reported that Abū 'Abd Allah [a.s] said:

The first gift that a believer is presented with in his grave is the forgiveness for those who accompanied his bier.[2]

١٦٩ - وعن سدير قال: قال أبو عبد الله عليه السلام:

ما يمنعُك أن تعتقَ كلَّ يوم نسَمة؟

قلت: لا يحتمل ذلك مالي. قال، فقال:

تُطعمُ كلَّ يوم رجُلاً مسلماً.

فقلت: موسرا أو معسرا؟ قال:

إنّ الموسِرَ قد يشتهي الطعامَ.

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[1] *Al-Mustadrak* 3/86 h.12, al-Majlisi: *Biḥār al-Anwār* 74/365 h.36 and al-Ḥurr al-`Āmilī: *Wasā`il al-Shī`ah* 16/441 h.14 [as quoted from al-Barqi: *al-Maḥāsin* 2/388 h.12].

[2] *Al-Mustadrak* 1/119 h.9. A similar narration is recorded in al-Majlisi: *Biḥār al-Anwār* 81/259 [part of] h.7, 81/377 [part of] h.28 and al-Ḥurr al-`Āmilī: *Wasā`il al-Shī`ah* 2/821 h.7 [as quoted from *al-Amāli*: 1/45. At any rate, this narration should have been mentioned in the Chapter 2, where it would be more appropriate.

169. Sudayr reported: Abū 'Abd Allah [a.s] once asked me, 'What stops you from freeing a slave every day?' 'My financial status will not allow that,' I replied.

'Can you feed a Muslim every day (to equal that reward)?' the Imam [a.s] asked.

'Must that Muslim be well-to-do or poor?' I asked.

'Even the well-to-do sometimes long for food,' the Imam [a.s] replied.[1]

١٧٠ - وعن أبي جعفر عليه السلام أنه قال:

إطعامُ مسلمٍ يعدِلُ عِتقَ نسَمة.

170. It has been narrated that Abū Ja'far [a.s] said:

Feeding a Muslim is equal to freeing a human being.[2]

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[1] *Al-Mustadrak* 3/87 h.5, al-Majlisi: *Biḥār al-Anwār* 74/377 h.74 [as quoted from al-Kulayni: *al-Kāfi* 2/202 h.12], 74/364 [as quoted from al-Barqī: *al-Maḥāsin* 2/394 h.49] and al-Ḥurr al-`Āmilī: *Wasā`il al-Shī`ah* 16/443 h.28 and 16/448 h.30 [as quoted from al-Barqī: *al-Maḥāsin* 16/443 h.28 and al-Kulayni: *al-Kāfi*].

[2] *Al-Mustadrak* 3/87 h.4, al-Majlisi: *Biḥār al-Anwār* 74/363 h.24, 75/460 h.11 and al-Ḥurr al-`Āmilī: *Wasā`il al-Shī`ah* 16/442 h.21, 16/443 h.30 [as quoted from al-Barqī: *al-Maḥāsin* 2/391 h.33 and 2/395 h.56].

[illegible] Sadir reported: Abu 'Abd Allah [a.s] once asked me, 'What stops you from freeing a slave every day?' 'My financial status will not allow that,' I replied.

'Can you feed a Muslim every day [to equal that reward]?' the Imam [a.s] asked.

'[illegible] Muslim, [illegible]?' I asked.

'Even [illegible],' the Imam [a.s] replied.[1]

[illegible]

[illegible] Abu [illegible] [a.s] said: '[illegible] feeding a Muslim is equal to freeing a human being.'[2]

[1] al-Mahasin: 2/[illegible] h [illegible]; al-Mahasin, [illegible], quoted from al-Barqi [illegible] 'Amili [illegible] al-Wasa'il [illegible] and [illegible].

[2] Al-Mahasin [illegible] [illegible] 2395 h 16].

Chapter 8

WHAT ALLĀH HAS FORBIDDEN A BELIEVER TO DO AGAINST A FELLOW BELIEVER

٨ـ باب ما حرم الله عزّ وجلّ على المؤمن من حرمة أخيه المؤمن

١٧١ - وعن زرارة قال: سمعت أبا عبد الله عليه السلام يقول:

أقربُ ما يكونُ العبدُ إلى الكُفرِ أن يكونَ الرّجلُ مواخياً للرجُلِ على الدّينِ ثم يحَفظُ زلاته وعثراته ليضعّفه بها يوماً ما.

171. It has been related that Zurārah said: I heard Abū 'Abd Allah [a.s] saying:

The closest stage to infidelity that one attains is that a person takes one to be his brother-in-faith then the latter keeps track of his mistakes and slips that he may use them against him someday.[1]

١٧٢ - وعن أبي عبد الله عليه السلام قال:

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[1] *Al-Mustadrak* 1/55 h.1 and 2/104 h.1, Shaykh al-Mufīd: *al-Ikhtiṣāṣ* 221, al-Majlisi: *Biḥār al-Anwār* 72/217 h.20 [as quoted from al-Kulayni: *al-Kāfi* 2/354 h.1], 75/215 h.13 [as quoted from al-Barqī: *al-Maḥāsin* 1/104 h.83 and Shaykh al-Mufīd: *al-Amāli* 22], al-Ḥurr al-`Āmilī: *Wasā`il al-Shī`ah* 8/594 h.2 [as quoted from al-Kulayni: *al-Kāfi* and al-Barqī: *al-Maḥāsin*] and Warrām: *Tanbīh al-Khawāṭir wa Nuzhat al-Nawāẓir* 2/208 with little difference.

من بَهَتَ مؤمناً أو مؤمنةً بما لَيس فيه بعثَهُ اللهُ ﷻ في طينةِ خبالٍ حتى يخرُجَ مما قال.

قلت: وما طينة الخبال؟ قال: صديدٌ يخرجُ من فُروج المومساتِ.

172. It has been reported that Abū 'Abd Allah [a.s] said:

One who accuses a believing man or believing woman falsely will be raised on the Day of Judgment by Allah in a messy substance unless he unsays it.

The reporter asked, 'What is this messy substance?'

It is pus flowing from the genitals of the unchaste women,' the Imam [a.s] replied.[1]

١٧٣ - وعن أبي عبد الله عليه السلام قال: قال النبي ﷺ:

مَن أذاعَ فاحشةً كان كمُبتدئها، ومَن عَيَّرَ مؤمناً بشيءٍ لم يمُتْ حتى يركَبَه.

173. It has been reported that Abū 'Abd Allah [a.s] said: The Prophet [a.s] said:

One who spreads an indecency is like the one who started it; and one who dishonors a believer of something will not die until he perpetrates it himself.[2]

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[1] *Al-Mustadrak* 2/107 h.2, al-Majlisi: *Biḥār al-Anwār* 75/244 h.5 [as quoted from al-Kulayni: *al-Kāfi* 2/357 h.5], 75/194 h.6 [as quoted from Shaykh al-Ṣadūq: *Ma'āni al-Akhbār* 163, Shaykh al-Ṣadūq: *Thawāb al-A'māl* and al-Barqī: *al-Maḥāsin* 1/101 h.76] and al-Ḥurr al-'Āmilī: *Wasā'il al-Shī'ah* 8/594 h.2 [as quoted from *al-Kāfi*, *al-Maḥāsin*, *Ma'āni al-Akhbār* and *Thawāb al-A'māl*].

[2] *Al-Mustadrak* 2/104 h.1. The first statement is recorded in *al-Mustadrak* 2/108 h.2 [as quoted from Shaykh al-Mufīd: *al-Ikhtiṣāṣ* 224. The narration is also recorded in al-Majlisi: *Biḥār al-Anwār* 75/215 h.12, 75/255 h.41, 73/384 h.2, al-Ḥurr al-'Āmilī: *Wasā'il al-Shī'ah* 8/596 h.2, 8/596 h.5 and 8/609 h.6 [as quoted

١٧٤ - وعن أبي عبد الله عليه السلام قال:

ما من مؤمنَين إلاّ وبينهُما حجابٌ، فإن قال له لستَ لي بوَلّي فقد كَفرَ، فإن إتّهَمهُ فقد انماثَ الإيمانُ في قلبه كما ينماثُ الملحُ في الماء.

174. It has been reported that Abū 'Abd Allah [a.s] said:

Between every two believers there is a covering (that binds them); if one of them says to the other, 'you are not a friend to me' then he commits apostasy; and if he accuses him of something, faith will dissolve in his heart like salt in water.[1]

١٧٥ - وعن أبي عبد الله عليه السلام أنه قال:

لَو قالَ الرّجلُ لأخيه أُفٌ لكَ انقطعَ ما بينهُما، فإذا قالَ له: أنتَ عدُوّي فقد كفرَ أحدُهما، فإن اتّهمهُ انماثَ الإيمانُ في قلبه كما ينماثُ الملحُ في الماء.

175. It has been reported that Abū 'Abd Allah [a.s] said:

If a person says to his brother the lease expression of contempt, he cut off any relation between them; and if he says to him, 'you are my enemy,' one of them has then committed apostasy; and if he accuses him falsely, faith will dissolve in his heart like salt in water.[2]

١٧٦ - وقال النبي صلى الله عليه وآله:

مَن لا يعرفُ لأخيه مثلَ ما يعرف له فَليس بأخيه.

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from Shaykh al-Ṣadūq: *Thawāb al-A`māl* 295, al-Barqī: *al-Maḥāsin* 1/103 h.82 and al-Kulayni: *al-Kāfi* 2/356 h.2.

[1] *Al-Mustadrak* 2/110 h.1.

[2] *Al-Mustadrak* 2/110 h.2, al-Majlisi: *Biḥār al-Anwār* 74/243 h.43, 74/221 h.5, 75/198 h.19 and al-Ḥurr al-`Āmili: *Wasā`il al-Shī`ah* 8/545 h.8, 8/613 h.1 [as quoted from al-Kulayni: *al-Kāfi* 2/171 h.5, 2/361 and Shaykh al-Mufīd: *al-Ikhtiṣāṣ* 22].

176. The Prophet [a.s] has said:

One who does not care to know of his brother what he knows of him is not his brother.[1]

١٧٧ - وعن أبي عبد الله عليه السلام أنه قال:

أبى الله أنْ يظُنَّ بالمؤمن إلاّ خيراً، وكسْرُ عظمِ المؤمن ميتاً ككسرِه حيّاً.

177. It has been reported that Abū 'Abd Allah [a.s] said:

It is Allah's will that a believer should always be thought of well; and to humiliate a dead believer is like humiliating him whilst alive.[2]

١٧٨ - وعن أبي عبد الله عليه السلام قال:

ما مِن مؤمنٍ يخذلُ أخاه وهو يقدِرُ على نُصرتِه إلاّ خذلهُ الله عزّ وجلّ في الدّنيا والآخرَة.

178. It has been reported that Abū 'Abd Allah [a.s] said:

Any believer that disappoints his brother while he is able to help him, Allah will desert him in the world and the hereafter.[3]

١٧٩ - وعن أبي عبد الله عليه السلام قال:

أيّما مؤمنٍ سأل أخاه المؤمنَ حاجةً وهو يقدرُ على قضائها فردَّه بها سلّطَ الله عليه شُجاعاً في قبره ينهشُ أصابعَه.

179. It has been reported that Abū 'Abd Allah [a.s] said:

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[1] *A`lām al-Dīn* 273.

[2] *Al-Mustadrak* 2/110 h.3 and 3/280 h.1.

[3] Al-Majlisi: *Biḥār al-Anwār* 75/17 h.1, 75/22 h.26 and 75/20 h.17, al-Ḥurr al-`Āmilī: *Wasā`il al-Shī`ah* 8/589 h.9 [as quoted from Shaykh al-Ṣadūq: *al-Amālī* 393 h.16, *Thawāb al-A`māl* 284 and al-Barqī: *al-Maḥāsin* 99 h.66].

If any believer asks a fellow believer for help but the other refuses though he is able to do, Allah will impose a serpent in his grave biting his fingers.[1]

١٨٠ – وعن أبي عبد الله عليه السلام أنه قال:

أيما مؤمنٍ مشى مع أخيه في حاجةٍ ولم يُناصحه فقد خانَ الله ورسولَه.

180. It has been narrated that Abū ‘Abd Allah [a.s] said:

Any believer who goes with his brother for a need to help him and does not counsel him correctly has been disloyal to Allah and His Messenger.[2]

١٨١ – وعن أبي عبد الله عليه السلام أنه قال:

لا تَستخفَّ بأخيكَ المؤمنِ فيرحمُهُ الله عز وجل عندَ استخفافِكَ ويُغيِّر ما بِكَ.

181. It has been narrated that Abū ‘Abd Allah [a.s] said:

Do not belittle your brother-in-faith lest Allah [M.G] should show mercy to him while you are belittling him and your circumstances should change for worse.[3]

١٨٢ – وعن أبي عبد الله عليه السلام أنه قال:

مَن حقَّر مؤمناً فقيراً لم يزلِ الله عز وجل له حاقراً ماقتاً حتى يرجعَ عن محقرته إيّاه.

182. It has been reported that Abū ‘Abd Allah [a.s] said:

If one belittles a destitute believer, Allah [M.G] will not cease scorning and loathing him until he makes up for his looking down on the believer.[1]

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[1] *Al-Mustadrak* 2/413 h.12. See also footnote of Narration No. 119.

[2] *Al-Mustadrak* 2/412 h.1 and al-Ḥurr al-`Āmilī: *Wasā`il al-Shī`ah* 11/597 h.6 [as quoted from al-Kulayni: *al-Kāfī* 2/363 h.6].

[3] *Al-Mustadrak* 2/103 h.1.

١٨٣ - وعن أبي عبد الله عليه السلام أنه قال:

مَن أدخل السّرورَ على مؤمنٍ فقد أدخلَه على رسولُ الله ﷺ، ومَن أدخلَ على رسول الله ﷺ فقَد وصَل ذلك إلى الله ﷻ، وكذلك مَن أدخل عليه كرباً.

183. It has been reported that Abū 'Abd Allah [a.s] said:

One who brings happiness to a believer has in fact brought it to the Messenger of Allah [a.s]; and one who brings happiness to the Messenger of Allah [a.s] has had the happiness reached Allah [M.G]; and the same is for one who causes him distress.[2]

١٨٤ - وعن أبي عبد الله عليه السلام أنه قال: قال رسول الله ﷺ: قال الله ﷻ:

مَن أهان لي وليّاً فقد أرصدَ لمحارَبتي. وأنا أسرُع شئ إلى نُصرة أوليائي.

184. It has been reported that Abū 'Abd Allah [a.s] said: the Messenger of Allah [a.s] said: Allah [M.G] says:

One who humiliates a friend of Mine has prepared to confront Me;[3] and I am the swiftest in coming to My friends' aid.[4]

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[1] *Al-Mustadrak* 2/103 h.1, al-Majlisi: *Biḥār al-Anwār* 75/157 h.26, 72/57 and al-Ḥurr al-`Āmilī: *Wasā`il al-Shī`ah* 8/591 h.5 as quoted from al-Kulayni: *al-Kāfi*: 2/351 [part of] h.4 and *Kitāb al-Tamḥīṣ* h.89.

[2] *Al-Mustadrak* 2/404 h.5, al-Majlisi: *Biḥār al-Anwār* 74/297 h.27 and al-Ḥurr al-`Āmilī: *Wasā`il al-Shī`ah* 11/570 h.4 as quoted from al-Kulayni: *al-Kāfi*: 2/192 h.14.

[3] *Al-Mustadrak* 2/103 h.1.

[4] Al-Majlisi: *Biḥār al-Anwār* 75/155 h.24 and al-Ḥurr al-`Āmilī: *Wasā`il al-Shī`ah* 8/588 h.3 as quoted from al-Kulayni: *al-Kāfi*: 2/351 h.3. This narration is part of No. 62.

١٨٥ – وعن المعلى بن خنيس قال: سمعته يقول: إن الله ﷻ يقول:

مَن أهان لي وليّاً فقد أرصدَ لمحاربتي، وأنا أسرعُ شئ إلى نُصرة أوليائي.

185. It has been narrated that al-Mu'allā ibn Khunays said: I heard al-Ṣādiq [a.s] saying: Most surely, Allah [M.G] has declared:

One who humiliates a friend of Mine has prepared for battle against Me; and I am the swiftest of all in coming to My friends' rescue.[1]

١٨٦ – وعن أبي عبد الله عليه السلام أنه قال: نزل جبرئيل على النبي ﷺ وقال له: يا محمد إن ربك يقول:

مَن أهان عبدي المؤمنَ فقد استقبلني بالمُحاربة.

186. It has been narrated that Abū 'Abd Allah [a.s] said that Archangel Gabriel descended to the Prophet [a.s] and said, 'O Muḥammad, your Lord says:

Whoever disgraces My believing servant has in fact confronted Me with war.'[2]

١٨٧ – وعن أبي عبد الله عليه السلام أنه قال:

مَن سترَ عَورة مؤمنٍ سترَ الله ﷻ عورتَه يوم القيامة، ومَن هتكَ سترَ مؤمن هتكَ الله سترَه يوم القيامة.

187. It has been narrated that Abū 'Abd Allah [a.s] said:

Whoever conceals the shame of a believer, Allah will conceal his shame on the Day of Resurrection; and whoever

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[1] *Al-Mustadrak* 2/103 h.2, al-Majlisi: *Biḥār al-Anwār* 75/158 h.2 and al-Ḥurr al-'Āmilī: *Wasā'il al-Shī'ah* 8/588 h.2 as quoted from al-Kulayni: *al-Kāfi*: 2/351 h.5. This narration is part of No. 63.

[2] See footnote of Narration No. 61.

exposes a believer, Allah will expose him on the Day of Resurrection.[1]

١٨٨ - وعن أبي جعفر عليه السلام أنه قال:

لا ترموا المؤمنين ولا تتبعوا عثراتهم، فإنه مَن يتبعْ عثرة مؤمنٍ يتبعِ الله ﷻ عثرتَه، ومن يتبعِ الله ﷻ عثرتَه يفضَحْه في بَيته.

188. It has been narrated that Abū Ja'far [a.s] said:

Do not revile at the believers and do not try and uncover their faults; for if one discloses the faults of a believer, Allah will disclose his; and if Allah discloses a person's faults, he will be disgraced even in his own home.[2]

١٨٩ - وعن أبي جعفر عليه السلام أنه قال:

مَن أدخَل على رجُلٍ من شيعتنا سروراً فقد أدخلَه على رسولِ الله ﷺ، وكذلك مَن أدخل عليه أذىً أو غمّاً.

189. It has been narrated that Abū Ja'far [a.s] said:

Whoever makes one of our Shī'ah happy will make happy the Messenger of Allah [a.s]; and the same is said about one who offends or causes grief.[3]

١٩٠ - عن عبد الله بن سنان قال: قلت لأبي عبد الله عليه السلام: عورة المؤمن على المؤمن حرام؟ قال: نعم، قلت: يعني سبيليه؟ فقال:

لَيس حيثُ تذهبُ، إنّما هو إذاعةُ سرِّه.

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[1] *Al-Mustadrak* 2/104 h.2.

[2] *Al-Mustadrak* 2/104 h.3, A similar narration is recorded in al-Ḥurr al-`Āmilī: *Wasā`il al-Shī`ah* 8/595 [part of] h.3 as quoted from al-Kulayni: *al-Kāfi*: 2/355 h.5.

[3] *Al-Mustadrak* 2/102 h.5 and 2/404 h.10.

190. It has been narrated that 'Abd Allah ibn Sinān said:

I said to Abū 'Abd Allah [a.s], 'it is true that believers are forbidden from exposing other believers, is it not?' 'Yes, it is' he replied. 'Does this mean physical nakedness?' I asked.

'No, it is not,' he replied, 'rather it refers to disclosing his secrets.'[1]

١٩١ - وعنه عليه السلام أنه قال:

مَن قالَ في مؤمنٍ ما ليسَ فيه بعثَه اللهُ عز وجل في طينةِ خبالٍ حتى يخرجَ مما قال فيه.

191. And from him (al-Ṣādiq) [a.s] it is reported that he said:

One who accuses a believing man or believing woman falsely will be raised on the Day of Judgment by Allah in a messy substance unless he unsays it.[2]

وقال: إنما الغيبةُ أن تقولَ في أخيك ما هو فيه مما قد سترَهُ اللهُ عز وجل عليه، فاذا قُلتَ فيه ما ليس فيه، فذلك قولُ اللهِ عز وجل في كتابه: ﴿فَقَدِ ٱحْتَمَلَ بُهْتَـٰنًا وَإِثْمًا مُّبِينًا ﴿١١٢﴾﴾

He also said: Backbiting (*ghībah*) is to say about your brother what is true but Allah has hidden; for when you say about him what is untrue, then that refers to what Allah has said, '...he indeed takes upon himself the burden of a

[1] *Al-Mustadrak* 2/108 h.4, 1/55 h.2, al-Majlisi: *Biḥār al-Anwār* 75/169 h.41, 75/214 h.9, al-Ḥurr al-'Āmilī: *Wasā'il al-Shī'ah* 8/608 h.1, 1/367 h.2 [as quoted from al-Kulayni: *al-Kāfi*: 2/358 h.2, Shaykh al-Ṣadūq: *Ma'āni al-Akhbār* 255 h.2, al-Barqi: *al-Maḥāsin* 1/104 h.84 and Shaykh al-Ṭusī: *al-Tahdhīb* 1/375 h.11 with little difference.]

[2] See footnote of Narration No. 172.

calumny and a manifest sin. [Holy Quran 4/12]'[1]

١٩٢ – وعن أبي عبد الله عليه السلام أنه قال: قال النبي صلى الله عليه وآله:

مَن كان يؤمنُ بالله واليَوم الآخرِ فلا يجلِسْ في مجلسٍ يُسبُّ فيه إمامٌ أو يُغتاب فيه مُسلمٌ، إنَّ الله عز وجل يقولُ: ﴿وَإِذَا رَأَيْتَ ٱلَّذِينَ يَخُوضُونَ فِىٓ ءَايَٰتِنَا فَأَعْرِضْ عَنْهُمْ حَتَّىٰ يَخُوضُوا۟ فِى حَدِيثٍ غَيْرِهِۦ ۚ وَإِمَّا يُنسِيَنَّكَ ٱلشَّيْطَٰنُ فَلَا تَقْعُدْ بَعْدَ ٱلذِّكْرَىٰ مَعَ ٱلْقَوْمِ ٱلظَّٰلِمِينَ ﴿٦٨﴾﴾

192. It has been reported that Abū 'Abd Allah [a.s] said: the Prophet [a.s] said:

Whoever believes in Allah and the Last Day must not sit in a gathering in which an Imam is reviled or a Muslim is backbitten. Allah [M.G] says, 'And when you see those who enter into false discourses about Our communications, withdraw from them until they enter into some other discourse, and if Satan causes you to forget, then do not sit after recollection with the unjust people. [Holy Quran 6/68]'[2]

١٩٣ – وعن أبي عبد الله عليه السلام أنه قال:

مَن روى على مؤمنٍ روايةً يُريد بها عيبَه وهدْمَ مُرُوّته أقامهُ الله عز وجل مقامَ الذلّ يَوم القيامة حتى يخرُج ممّا قالَ.

193. It has been reported that Abū 'Abd Allah [a.s] said:

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[1] *Al-Mustadrak* 2/107 h.2, 1/55 h.2, al-Majlisi: *Biḥār al-Anwār* 75/258 h.49, and al-Ḥurr al-`Āmilī: *Wasā`il al-Shī`ah* 8/602 h.22 [as quoted from al-`Ayyāshi: *Tafsīr* 1/257 h.270.]

[2] *Al-Mustadrak* 2/387 h.17, al-Majlisi: *Biḥār al-Anwār* 74/195 h.24, 75/264 h.9 [as quoted from Ibn Idrīs al-Ḥilli: *al-Sarā`ir* 491 and al-Qummi: *Tafsīr* 192] and Warrām: *Tanbīh al-Khawāṭir wa Nuzhat al-Nawāẓir* 2/210.

One who narrates something concerning a believer with the intention of disgracing and defaming him, Allah will humiliate him on the Day of Resurrection unless he unsays.[1]

١٩٤ - وعن أبي عبد الله عليه السلام أنه قال: قال رسول الله صلى الله عليه وآله:

يا مَعشرَ مَن آمنَ بلسانه ولم يؤمنْ بقَلبه! لا تطلُبوا عورات المُؤمنينَ ولا تتَّبعوا عثَراتِهم، فإنَّ مَن اتَّبعَ عثرَةَ أخيه اتَّبعَ الله عثرتَهُ، ومَن اتَّبعَ الله عثرتَهُ فضَحهُ ولَو في جَوفِ بَيته.

194. It has been reported that Abū ʻAbd Allah [a.s] said: the Messenger of Allah [a.s] said:

O community of those who have believed with their tongues but not with their hearts! Do not seek the shortcomings of believers and do not try to uncover their faults. Most surely, one who seeks to uncover the faults of his brother, Allah will disclose his faults; and for whomsoever Allah discloses his faults, He will disgrace him even if it be within his own home.[2]

١٩٥ - عن محمد بن مسلم عن أحدهما عليهما السلام قال: قال رسول الله صلى الله عليه وآله:

لَيس بمُؤمنٍ مَن لم يأمَنْ جارُهُ بوائقَهُ.

قيل: يا رسول الله، وما بوائقه؟ قال:

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[1] *Al-Mustadrak* 2/108 h.1.

[2] *Al-Mustadrak* 2/104 h.4 and 12 [as quoted from Shaykh al-Mufīd: *al-Ikhtiṣāṣ* 220], al-Majlisi: *Biḥār al-Anwār* 75/218 h.21, 75/314 h.10 [as quoted from al-Kulayni: *al-Kāfi*: 2/354 h.2, Shaykh al-Ṣadūq: *Thawāb al-A`māl* 288, al-Barqī: *al-Maḥāsin* 1/104 h.83 and Shaykh al-Mufīd: *al-Amāli* 91], al-Ḥurr al-`Āmilī: *Wasā`il al-Shī`ah* 8/594 h.3 [as quoted from *Thawāb al-A`māl*, *al-Maḥāsin* and *al-Kāfi*] and Warrām: *Tanbīh al-Khawāṭir wa Nuzhat al-Nawāẓir* 2/208.

غشمه وظلمه.

195. It has been reported that Muhammad ibn Muslim said that one of the two (al-Bāqir or al-Ṣādiq [a.s]) said: the Messenger of Allah [a.s] said:

He is not a believer from whose actions his neighbor is not safe.

'O Allah's Messenger,' they asked, 'What are these?'

'These are the acts of wronging and oppression,' the Messenger of Allah replied.[1]

١٩٦ - وعن أبي عبد الله عليه السلام:

عَورَةُ المؤمنِ على المؤمن حَرامٌ، لَيسَ هو أن يكشف فيَرى منه شيئاً، إنّما هو أن يُزريَ عَليه أو يَعيبُه.

196. It has been narrated that Abū 'Abd Allah [a.s] said:

It is forbidden on believers to exposes the secrets of each other. I do not mean that they sea each other naked; rather they find faults in or disgrace each other.[2]

١٩٧ - وعن أبي جعفر عليه السلام أنه قال:

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[1] Al-Ḥurr al-'Āmilī: *Wasā'il al-Shī'ah* 8/488 h.4 [as quoted from al-Kulayni: *al-Kāfi*: 2/668 h.12.] A similar narration is recorded in Warrām: *Tanbīh al-Khawāṭir wa Nuzhat al-Nawāẓir* 1/73.

[2] *Al-Mustadrak* 1/55 h.2, 2/108 h.3, al-Majlisi: *Biḥār al-Anwār* 75/213 h.7, al-Ḥurr al-'Āmilī: *Wasā'il al-Shī'ah* 8/609 h.3, 1/367 h.3 [as quoted from al-Kulayni: *al-Kāfi*: 2/359 h.3, Shaykh al-Ṣadūq: *Ma'āni al-Akhbār* 255 h.1 and Shaykh al-Ṭūsī: *al-Tahdhīb* 1/375 h.12 with little difference.]

مَن اغتيبَ عنده أخوهُ المؤمنُ فلَم ينصُرهُ ولم يدفعْ عنهُ وهو يقدِر على نُصرتِه وعَونِه فَضحَهُ اللهُ ﷻ في الدّنيا والآخرة.

197. It has been narrated that Abū Ja'far [a.s] said:

If one's brother-in-faith is backbitten in his presence while he does neither aid nor defend him when he is able to do so, Allah will disgrace him in the world and the hereafter.[1]

١٩٨ - وعن أبي عبد الله عليه السلام أنه قال:

إذا قالَ الرّجلُ لأخيه أُفٍّ لكَ انقطعَ ما بينهُما، فإذا قالَ له: أنتَ عدُوّي فقد كفَرَ أحدُهما لأنّه لا يقبل اللهُ ﷻ عملاً من أحد يُعجّل في تثريب على مؤمنٍ بنصيحته ولا يقبلُ من مؤمن عملاً وهو يضْمرُ في قلبه على المؤمن سوءً، ولو كُشِفَ الغطاءُ عن الناسِ لنظروا إلى ما وصلَ بين الله ﷻ وبين المؤمن وخَضعتْ للمؤمنين رقابُهم وتَسهّلت لهم أمورُهم ولانَتْ لهم طاعتُهم، ولو نظروا إلى مَردودِ الأعمالِ من السماء لقالوا: ما يقبلُ اللهُ من أحد عملاً.

198. It has been reported that Abū 'Abd Allah [a.s] said:

When a believer says a word of contempt loses his friendship; and when he says to him, 'you are an enemy to me,' one of the two has become a disbeliever because Allah does not accept the actions of one who hastens to blame a believer for his faults; and He does not accept actions from a believer whilst he harbors evil in his heart against another believer. If the veils were to be lifted from people, they would have seen what bond there is between Allah [M.G] and a believer and their necks would bow for the believers. They would make the believers' affairs easy and yield to their obedience. If they were to see the amount of actions

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[1] *Al-Mustadrak* 1/108 h.2.

being rejected from the heavens, they would have said, 'Allah will not accept any action from anyone!'[1]

١٩٩ - وعن أبي عبد الله عليه السلام أنه قال: قال النبي صلى الله عليه وآله:

المؤمنُ حرامٌ كلُّه، عِرضُه ومالُه ودمُه.

199. It has been reported that Abū 'Abd Allah [a.s] said: the Prophet [a.s] said:

A believer is sacred – all of him – his dignity, his property and his life.[2]

٢٠٠ - وعن أبي عبد الله عليه السلام أنه قال:

لا تبدأ الشَماتةَ بأخيك المؤمنِ فيرحمُه الله عز وجل ويُغيّرُ ما بكِ.

200. It has been reported that Abū 'Abd Allah [a.s] said:

Do not rejoice at the misfortune of your brother-in-faith lest Allah [M.G] should have mercy on him and change your condition.

قال: ومَن شمتَ بمصيبةٍ نزلَت بأخيه لم يخرجْ مِن الدنيا حتىَ يغيّر ما بِه.

The Imam also said: One who rejoices at a misfortune that has befallen his brother will not leave this world before his

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[1] *Al-Mustadrak* 2/109 h.1, al-Kulayni: *al-Kāfi* 8/365 h.556 and Warrām: *Tanbīh al-Khawāṭir wa Nuzhat al-Nawāẓir* 2/177. The first statement of the narration is recorded in al-Majlisi: *Biḥār al-Anwār* 75/166 h.38 and 75/146 h.16 and al-Ḥurr al-`Āmili: *Wasā`il al-Shī`ah* 8/611 h.2 [as quoted from al-Kulayni: *al-Kāfi* 2/361 h.8 and al-Barqī: *al-Maḥāsin* 99 h.67.] The last statement is recorded in al-Majlisi: *Biḥār al-Anwār* 67/73 h.44 [as quoted from al-Barqī: *al-Maḥāsin* 1/132 h.4.]

[2] *Al-Mustadrak* 2/109 h.1.

condition changes to the worse.[1]

٢٠١ - وعن أخي الطربال قال: سمعته يقول:

إنّ لله ﷻ في الأرض حُرمات؛ حرمة كتابِ الله وحرمة رسولِ الله وحرمة أهل البَيت وحرمة الكعبة وحرمة المسلم وحرمة المسلم وحرمة المسلم.

201. It has been narrated that the brother of al-Ṭirbāl (i.e. Ibrāhīm ibn Jamīl al-Kūfī) said: I heard al-Ṣādiq [a.s] saying:

Allah holds some on the earth as sacred: the Book of Allah, the Messenger of Allah, the Ahl al-Bayt, the Ka'bah and a Muslim and a Muslim and a Muslim. (He repeated thrice.)[2]

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[1] *Al-Mustadrak* 1/142 h.2, al-Majlisi: *Biḥār al-Anwār* 75/216 h.19, al-Ḥurr al-`Āmilī: *Wasā`il al-Shī`ah* 6/910 h.1 [as quoted from al-Kulayni: *al-Kāfi* 2/359 h.1].

[2] A similar narration is recorded in al-Majlisi: *Biḥār al-Anwār* 74/232 as quoted from al-Ṣūrī: *Qaḍā` al-Ḥuqūq*.